

THE RELATIONSHIP OF NON-SELF-CONFIRMING EXPERIENCE TO THE
DISPOSITION OF HOSTILITY: A PILOT STUDY OF
SEVENTH-DAY ADVENTIST ADULT STUDENTS

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Chapter I

ORIENTATION

BACKGROUND AND PURPOSE OF STUDY

This study is undertaken to evaluate the disposition of hostility in adult students enrolled in a church-related professional school. The investigation was planned to (1) determine the presence of hostility and (2) note whether in "normal" subjects there is a positive correlation between the disposition of hostility and the subject's perception of relationships in the general areas of home, school and church as non-self-confirming.¹

The investigation has been prompted by the writer's growing awareness of what frequently appears to be a deep resentment toward the church, or religion, on the part of some graduate students at Loma Linda University. Much of this angry disposition may find immediate roots in the enforced requirements to take religion courses in spite of an already overburdened curriculum and the pressures of state and national board examinations. However, it was suspected that there were deeper reasons for the evidenced hostility.

¹The term "non-self-confirming" is acknowledged to be grammatically defective; however, justification for using the term is claimed on the grounds that it is expressive of the intended meaning, namely, the subjects' perception of others (persons, groups, institutions) relating to himself in a manner that does not enhance or confirm his sense of self-worth.

In a course taught to dental seniors, students were given repeated opportunity to enter into open and critical dialogue with the professor and several church representatives uniquely qualified to speak in particular areas of student interest where relatively strong negative feelings seemed evident pertaining to church policy. Most of the church representatives responded openly and undefensively. In some instances these leaders observed weaknesses and acknowledged need for change in particular policy areas of the church; in others they were able to correct misinterpretation and clarify misunderstandings.

The result was that formerly angry students appeared no longer to be angry--at least not to the former extent. Even "unconvinced" members of the class seemed to emerge from the confronting experience feeling much more charitable toward the church. At least five observations may be made regarding this experience:

1. The dialogue offered opportunity for catharsis, removing emotional blocks to rational thinking.
2. It gave opportunity for realistic assessment of significant issues.
3. This resulted in clarification and correction of discrepancy between student commitment and church communication.
4. A more charitable attitude toward the church emerged in spite of continuing disapproval of certain church policies.
5. The dialogue was with significant persons (authoritative representatives) who LISTENED!

In summary, creative communication took place in these sessions. It is suggested that this factor is more central to the change

of attitude than agreement on policy. Satir,² speaking of creative communication, indicates that all messages, at the highest abstract level, can be characterized as "validate me" messages. It is here proposed that the angry students were insistently saying, "Validate me, confirm me as worth-ful by showing me you value me and my ideas, that you even care enough to listen!" They were listened to and what appeared to be a remarkable change of attitude (however temporary) took place.

The fantasy is that the evident hostility, in some instances is of a global nature; some of it is directed toward the real source of threat, some of it is displaced; some of it is openly expressed, much of it is carefully hidden and camouflaged; but it is the proposition of this study that it is the response to perceived non-self-confirming relationships.

THE HYPOTHESES

The assumption that hostility is present to some degree in every person is voiced in the classic expression "we're all a little neurotic." Saul notes that "the population is a reservoir of hostility, conscious or unconscious"³ and that "morality and ethics are not goody-goody," but actually the expressions of mature forces

²Virginia Satir, Conjoint Family Therapy (Palo Alto, Calif.: Science and Behavior Books, 1967).

³Leon J. Saul, The Hostile Mind (New York: Random House, 1956), p. 121.

standing as "dikes against the ever present sea of hostility."⁴

The influence on this study of Karen Horney's thesis regarding the "pride system"⁵ as the basic context for neurotic interaction becomes more evident as the discussion proceeds. The inclination of the writer of this report is to see this grandiose orientation of the prideful self (with its underlying disposition of hostility) toward one's world as characteristic to some degree in everyone. It is a response to experienced self-threat (implied in Horney's "basic anxiety").

Of course, in a pilot study of this dimension (or any dimension, for that matter) it is impossible to rule out all the variables. It is suggested, however, that this is a valid assumption: hostility is present to some degree in every person, and is positively correlated to pride. This position may emerge from the biblical bias of the writer who is predisposed toward the validity of such concepts as pride, rebellion, and irresponsibility in the use of one's freedom as basic dynamics in the "sin" problem; however, apart from this the case for Karen Horney's "pride system" is well supported in her thesis.

To elaborate further regarding the above suggestion, it is predicted that within the context of individual experience the degree of hostility will be positively correlated to the degree of experienced self-threat (Horney's "basic anxiety"). Although the self-effacing

⁴Ibid.

⁵For a thorough discussion of this subject the interested reader is referred to Karen Horney, Neurosis and Human Growth (New York: Norton, 1950).

personality will be less apt to give overt expression to the underlying negative feelings than will the self-expansive type, still each individual will be involved in the build-up of "protest,"⁶ referred to in this discussion as the disposition of hostility, that is proportionate to the experienced self-threat.

All persons, then, experience self-threat to some degree. All persons "protest" through the "idealized self-image" of the "pride system." The "protest" is evidence of the underlying experienced threat of perceived continuing non-self-confirming relationships and the concomitant hostility.

Hostility, then, as Saul has indicated above, is present in every person. It is not a passing, temporary experience; it is best characterized by the word disposition. It becomes a disposition by virtue of repeated perceptions, or experiences of non-self-confirming encounters with significant others, which lead to a defensive attitude characterized as hostile. As a disposition it assumes significant proportions to be measured.

The basic question underlying this study is, "Is the disposition of hostility related to perceived non-self-confirming relationships?" In other words, "Is it true that the more one is inclined to see significant others relating to himself in non-confirming ways, the greater is his tendency toward the disposition of hostility?"

Theorists have linked aggression with permissiveness and

⁶The writer views Karen Horney's "pride system" as a "protest" against the anxiety-producing, non-self-confirming perceptions of the subject.

non-aggression with restriction and authoritarianism. Others have implied that anger is, among other things, the rebellious outcome of authoritarian experiences. At least one study has linked hostility to self-esteem. It is proposed in this study that neither permissiveness nor restriction are the basic significant antecedents to hostility. Rather it is the manner in which permissiveness or restriction is perceived to be administered. That is, how does the subject perceive the significant other relating to him in this permissive or restrictive manner? Does it speak of acceptance and concern? Or does he perceive the relationship as expressive of rejection and nonconcern? In other words, is the relationship a self-confirming one? This is the key!

The hypotheses presented for measurement, then, are as follows:

I. Students disposed toward hostility may have experienced either permissive or restrictive relationships with parents and/or significant other persons, groups or institutions.

II. Students disposed toward hostility will tend to perceive relationships with significant other persons, groups, or institutions as non-self-confirming.

Chapter II

THEORETICAL FORMULATIONS

AGGRESSION AND HOSTILITY: DEFINITION

One of the classics in the field of hostility theory is Leon J. Saul's discussion of the hostile mind.¹ In the process of defining hostility he notes that "all words signifying emotion present difficulties of definition" in that they require "not merely intellectual comprehension but emotional realization; that is, they have to be felt as well as understood."² Saul then keenly observes, "happy is he who has suffered so little from his own hates and angers and from the attacks of his fellow men that he requires a 'feeling' definition."³

It is under the sobering weight of Saul's observations that this defining of aggression and hostility is attempted.

If one is inclined to disagree with Saul, it is of interest to note that most studies in this general area have dealt with aggression rather than hostility; and Cofer notes that "most of the work on aggression has not involved anger."⁴ In addition to the implications

¹Leon J. Saul, The Hostile Mind (New York: Random House, 1956).

²Ibid., p. 3.

³Ibid.

⁴C. N. Cofer and M. H. Appley, Motivation (New York: Wiley, 1964), p. 767.

of these statements, it seems reasonable to suggest that one of the reasons for the apparent paucity of literature discussing the empirical study of hostility may be due to the relative difficulty in measuring emotion, or attitude, or disposition as compared with observing overt behavior.

Another reason why most discussants seem to have addressed themselves to the subject of aggression instead of hostility may stem from the traditional psychoanalytic definition of the term which appears to have issued in both a tendency to broaden its usage while at the same time restricting its definition; this statement is made from the point of view assumed in this paper. The "broadened" usage of the term aggression is observed in the tendency for some writers to make no distinction between "aggression" and "hostility." The "restriction" emerges in the one-sided, negative thrust of the traditional definition of aggression.

The balance of this section of Chapter II is devoted to a cursory discussion of some of the literature pertaining to these points of interest in an attempt to sharpen the distinction between "aggression" and "hostility" and to lead toward a working definition of terms.

Aggression has been traditionally referred to as a negative, destructive style of behavior. This view is a derivative of Freud's death instinct. Aggressiveness, according to the great analyst, is self-destruction turned outward against substitute objects. A person fights with other persons and is destructive because his death wish is blocked by the forces of the life instincts and other obstacles in

his personality.

Buss refers to aggression as "an instrumental response that delivers noxious stimuli."⁵ Dollard et al. define aggression from two perspectives, classified as "dependent" and "independent" aggression. The former refers to "that response which follows frustration."⁶ On the other hand, aggression is independently defined as "an act whose goal response is injury to an organism."⁷ Cofer⁸ lumps aggressive behavior together with war-likeness, destructiveness, and hostility. Aggression is pictured as negative, destructive.

Ford and Urban⁹ noting that Adler characterizes "aggression" responses in contradistinction to those pictured as "seeking distance", comment that this classification has much in common with approach-avoidance and aggression-withdrawal classifications in other psychological theories. Aggression involves depreciation of others, self-idealization, solicitude (feigning concern), accusation and fault-finding, and self-accusation. Seeking distance, on the other hand, refers to avoiding contact, standing still, vacillating, making excuses, etc. Although Adler implies a distinction between what is

⁵Arnold H. Buss, The Psychology of Aggression (New York: Wiley, 1961), p. 8.

⁶John Dollard, and others, Frustration and Aggression (New Haven: Yale University Press, 1967), p. 11.

⁷Ibid.

⁸Cofer, op. cit., p. 745.

⁹Donald H. Ford and Hugh B. Urban, Systems of Psychotherapy (New York: Wiley, 1967), p. 3.

referred to as active and passive-aggression, he makes no reference to a positive, "healthy," nondestructive aggression.

In discussing the "pride system" of the neurotic personality Horney¹⁰ notes two styles of response to threat, one of which the individual tends to exaggerate while denying the other in his rigid, inflexible and compulsive relating to life. These two styles she characterizes as "compliant neurotic" and "aggressive neurotic." Inasmuch as "self-hate" and the "vindictive nature" are basic concomitants of the pride system, the implication is that not all hostility is associated with aggression; even the compliant neurotic is hostile.

A not so obvious implication is that a "neurotic" aggressiveness implies a "healthy" aggressiveness. It is suggested that the person not driven to achieve by virtue of the centrality of grandiosity may be the person who is aggressive in the sense of relating to reality; he is Maslow's growth-oriented person.¹¹ He is the person whose focal center is Horney's "real self . . . the alive, unique center of ourselves; the only part that can and wants to grow."¹² There is an implied creative aggressiveness here and Horney's theory of therapy indicates that the degree in which this is the individual's orientation for living will be expressed in the lack of self-hate,

¹⁰Karen Horney, Neurosis and Human Growth (New York: Norton, 1950), chapters 8 and 9.

¹¹Abraham H. Maslow, Toward A Psychology of Being (Princeton: Van Nostrand, 1964).

¹²Horney, op. cit., p. 155.

neurotic aggression and/or compliance, as well as the lack of other-directed hostility. The other side of the coin in Mowrer's¹³ terms would be a healthy aggressiveness toward open and responsible living whereas Maslow's picture might present that of the positive thrust toward actualization of the inner man.

Allport¹⁴ notes that the competitive style of life in the United States puts a premium on certain kinds of aggressiveness. Although he does not discuss a positive dimension to aggression, he notes the "social patterning" that results in "aggressive traits." It seems not unreasonable to include among the predisposed aggressive traits of the American male the concept of a healthy, aggressive behavior that is pointed up in expressions like "breadwinner," "head of the house," "providing for the kids," or any responsible role assumption that indicates doing one's job well and enjoying it.

Saul seems to be saying this as he pointedly speaks to the positive side of aggression. Contrasting aggression to hostility, he notes that the former may have more than just a negative meaning, it may indicate a constructive "getting a good job done; it need not be hostile."¹⁵ In other words, there may be a "healthy," "creative" aggression.

Although Buss appears to see only a negative aggression, he

¹³O. Hobart Mowrer, The New Group Therapy (Princeton: Van Nostrand, 1955).

¹⁴Gordon W. Allport, The Nature of Prejudice (Garden City: Doubleday, 1958), p. 338.

¹⁵Saul, op. cit., p. 3.

makes a sharp distinction between aggression and hostility. Aggression is, on the one hand, "an instrumental response that administers punishment," while hostility is "a negative attitude, with attitude defined in terms of implicit verbal responses."¹⁶ Whereas Dollard et al.¹⁷ seem to imply, in using the expression "goal response" in defining aggression, that the central concept is intent, or aim, Buss avoids this; it is hostility for Buss that is attitudinal, not aggression. Hostility is a conditioned anger response that may or may not be expressed as part of aggressive behavior, but, unlike anger, it is an enduring response.¹⁸

In a doctoral dissertation on the study of anxiety and hostility,¹⁹ the researcher makes the following distinction between hostility and aggression:

If a person actually carries out or initiates the behavior intended to reduce . . . frustration, his response is called aggression. If he does not actually carry out the behavior, but is only ready to carry it out, disposed to carry it out, willing to carry it out, he is said to be hostile or to have hostility. Every aggressive act presupposes hostility.

In response to this the present study concurs with the above, but with the following modifications: aggressive acts do not necessarily presuppose hostility. Further, hostility may or may not

¹⁶Buss, op. cit., pp. 18, 1.

¹⁷Dollard, op. cit., p. 20.

¹⁸Buss, op. cit., p. 18.

¹⁹James Barta, "A Study of the Concurrence of Anxiety and Hostility" (unpublished Doctoral dissertation, Fordham University, 1962).

involve aggressive behavior. The above writer seems to imply this when he acknowledges "manifest hostility (conscious, external acts)", as well as "non-manifest (unconscious) hostility."²⁰ Buss supports the contention that not all hostile responses are aggressive from another perspective. He notes that at times hostile responses are not verbalized in the presence of the victim; the subject may say "I hate him" to himself. This is a hostile response but the noxious stimulus is not delivered to the victim--it is not aggressive.²¹

Conclusions that are drawn for this paper, then, indicate that although aggression and hostility are two aspects of behavior that often link themselves together, it is necessary for expositional purposes to treat them separately. In the first place, it is held that there are two sides to aggressive behavior: there is that behavior that is "an instrumental response that delivers noxious stimuli to the victim";²² there is also that constructive side that is "getting a good job done."²³ Consequently all aggressive behavior does not presuppose hostility.

Secondly, hostility and aggression are treated separately inasmuch as the term "hostility" as used in this project directs attention to the negative attitude behind the sequential behavior. In contrast to actions, which are of a temporary, transient nature,

²⁰Ibid., p. 2.

²¹Buss, op. cit., p. 14.

²²Ibid., p. 8.

²³Saul, op. cit., p. 3.

hostility as an attitude or disposition emphasizes that which endures; it speaks of a habit of behaving, or reacting with ill will, of negatively evaluating people, institutions, events. It is the tendency to do harm.²⁴

Further, a person may be hostile without being aggressive. Hostility may be expressed as Buss notes without delivering the noxious stimulus to the victim.²⁵ Depending upon the person and situation hostility may be expressed in overt attack or passive withdrawal. Saul²⁶ speaks for example of the "fight-flight" pattern of the "uncooperative" person, whereas Horney²⁷ notes "self-effusive" and "self-expansive" solutions to the problem of perceived threat. Although elements of both appear in everyone, each person is characterized by his predominant pattern of responding to life situations.

Kimper makes note of four generalized patterns of angry behavior that may serve to characterize the hostile personality, depending on his choice of aggression or submission as a way of life.

1. One may more or less consciously choose to suppress his anger and try to measure up to the standards set for success . . .
2. One may decide more or less consciously to express his anger without ever trying to measure up to the expectations of others. In fact they express anger by ignoring the standards . . .
3. Another option . . . is to express anger and try to measure up. But rather than express anger in fighting others

²⁴Ibid.

²⁵Buss, op. cit., p. 14.

²⁶Saul, op. cit., pp. 10ff.

²⁷Horney, op. cit., p. 155.

through competition and aggression, he enslaves others by . . . blaming others . . . demands that others make the decisions and assume responsibility . . . so he can never be wrong. But he tries to measure up . . . attaching himself to a strong leader.

4. Others may decide more or less unconsciously to suppress their anger and not try to measure up.²⁸

The first point to be made here is that hostility may be expressed passively or actively, directly or indirectly; the hostile style may be characterized as aggressive or submissive.

A second emphasis is the concept of hostility having the primary function of self-affirmation; standing over against the perceived self-threat, one preserves at the same time his integrity--his attitude (of protest) is unchanged. This self-affirming protest may be expressed in attack or withdrawal. Even a smile can be assertive. But the fact remains, the elemental thrust is the assertion of self-worth.

Hostility, then, is the disposition to act against, or in opposition to the perceived source of threat to the organism. The implication needs to be made explicit: although hostility has been defined as a disposition toward destruction, the prior and original purpose is not to harm or destroy--the most primitive thrust is that of affirming the sensed self-worth. When usual methods seem to fail, the resulting heightened sense of threat to the organism eventuates in the disposition of hostility--an angry, defensive attitude toward a seemingly threatening world.

²⁸Frank W. Kimper, "Love in Personality Development." A paper presented to the class Advanced Supervised Pastoral Counseling, The School of Theology at Claremont, 1970.

ANTECEDENTS TO HOSTILITY

Self-survival

Howard Clinebell has summarized Glasser's²⁹ basic personality needs of love and self-worth in "the need to experience love in a dependable relationship."³⁰ Martin Buber³¹ appears to be saying the same thing in his appeal for I-Thou relationships which he characterizes as the "meeting" of two persons; it is as though he pictures the subject saying in essence, "relate to me in a manner that makes a Thou of me." Or, to come back to Satir's "creative communication," but using Kimper's³² descriptively meaningful expression, "confirm me as a person of worth"--or, perhaps, just "confirm my own sense of personhood."

As indicated in the foregoing discussion, this study proposes that self-affirmation is the most primitive thrust in human behavior. By "self-survival" is meant that disposition of the human organism to persist toward its unique goal; it is the thrust of the person to protect, preserve and enhance his unique sense of being. Kimper³³ notes

²⁹William Glasser, Reality Therapy (New York: Harper and Row, 1965).

³⁰Howard J. Clinebell, Basic Types of Pastoral Counseling (New York: Abingdon Press, 1966), p. 18.

³¹Maurice S. Friedman, Martin Buber (New York: Harper and Row, 1960).

³²Frank W. Kimper, "Self and Therapy." A paper presented to the class Advanced Supervised Pastoral Counseling, The School of Theology at Claremont, 1970.

³³*Ibid.*, p. 1.

that in this native "will" is the instinctive, reflexive demand that one's environment (and specifically his interpersonal environment) acknowledge his beingness in ways that confirm being as worthwhile. That is, the one central motivational drive in all behavior from the beginning of life is self-affirmation and the central essential demand of the person is appreciative recognition of his being--self-confirming experiences with his environment. This is to experience oneself being confirmed by others as intrinsically worthwhile, "of equal worth," of being recognized, appreciated, loved (Glasser).

Such recognition is not only the basic need, but because it is that, Kimper goes on to say, it is "the essential demand of the self in relation to other selves."³⁴ And the degree to which this one essential demand is, or is not perceived as met is crucial to the development of the life-style of the person in relation to his environment. This stance is indicated in Horney's "basic anxiety," the thrust of which is toward the intricate machinations involved in the "pride system," or, to take a positive approach, Erikson's³⁵ "basic trust" issuing in the growing sense of "identity" that is so crucial in personality development.

In context with the above perspective, all behavior makes sense--all behavior is self-affirming behavior. Depending upon choices made amid the intricate and multiplied confusion of inter-

³⁴Ibid., p. 3.

³⁵Erik H. Erikson, Insight and Responsibility (New York: Norton, 1964).

action between man and his world, he learns habits of coping and relating. Experiencing one's world as hostile, threatening, unconcerned, results in tendencies toward fight-flight patterns of behavior instead of a cooperative (love-oriented) relating to the environment.³⁶ Dispositions of anxiety and anger, as well as trust and love may emerge out of the intermixture of experienced threat and/or confirmation. The balance may tip in either direction depending upon the perception of the subject and one behaves accordingly; but irrespective of the manner or style, the behavior is geared to self-affirmation. If one's perception of his environment is predominately threatening, a style, or dispositional attitude may emerge that is characterized as hostile rather than cooperative.

This concept of self-survival as a basic postulate in understanding behavior may be approached from the perspective of the "psychosynthesis" of Assagioli,³⁷ the "pride system" of Horney, the "self-actualization" of Maslow, the "reality therapy" of Glasser, or the "integrity therapy" of Mowrer,³⁸ to mention only a few. As indicated above, Horney centers the problem of neurosis in what she terms "basic anxiety"; in the context of the present study this is viewed as an outgrowth of non-self-confirming experiences resulting in

³⁶The idea of Leon J. Saul's "fight-flight" vs "cooperative" mode of relating to one's environment is appropriately applied here.

³⁷Roberto Assagioli, Psychosynthesis (New York: Hobbs, Dorman, 1965).

³⁸O. Hobart Mowrer, The New Group Therapy (Princeton: Van Nostrand, 1955).

hostility. Hostility is a common dimension in the pride system. Maslow's reference to the need-deficit³⁹ oriented person, in the present context, indicates the individual who, by virtue of repeated non-self-confirming experiences, finds the self-image balance beginning to tip toward the deficit side of the scale--something is lacking insofar as what may be needed to feel accepted, worthwhile, confirmed as a person of worth and lovable (Glasser). Consequently, the subject becomes preoccupied with filling the needed vacuum (Maslow) or with demanding recognition of the idealized self image of the pride system (Horney); but all the time it is only the "real self," according to Horney, "that can and wants to grow."⁴⁰ The person whose operational center is Horney's real self is the mature person; he is Maslow's "growth-oriented" personality;⁴¹ the one who is free to relate to his environment in loving cooperation (Saul).

It appears to the writer that, if the foregoing is true--
 SELF-SURVIVAL AS THE BASIC POSTULATE AND SELF-AFFIRMATION-CONFIRMATION
 AS THE ESSENTIAL LAW OF FULFILLMENT--perception of one's environment
 as non-self-confirming, tends to set the stage for the disposition of
 hostility.

The Literature

As indicated above, most of the literature in the general

³⁹Maslow, op. cit., chapter 3.

⁴⁰Horney, op. cit., p. 155.

⁴¹Maslow, op. cit., chapter 3.

subject area under discussion deals with attendant questions under the heading of "aggression," rather than hostility. Antecedents to aggression are frequently discussed under two headings: "frustration" and "noxious stimuli"; this comprises the general outline for the following literature review.⁴²

The frustration-aggression hypothesis in its original form is stated in Dollard et al. as follows: "This study takes as its point of departure the assumption that aggression is always a consequence of frustration . . . Always presupposes the existence of frustration . . ."⁴³

Although the statement has since been modified, the point is made--aggression is anteceded by frustration. Frustration may occur, according to Cofer,⁴⁴ as a result of blocking one's response to stimuli, by omitting the reward, or by causing one to fail.

Task completion was blocked by Miller and Bugelski⁴⁵ who asked subjects to perform a task in a cooperation and competition situation. However, a bogus partner participated in the pairs, frustrating the other partner by his incompetency and generally disruptive tactics. The frustrated partners made self-critical remarks, reducing self-estimates on a personality scale, indicating destructive aggression

⁴²Most of the study references discussing frustration-aggression are taken from Cofer, op. cit., and Buss, op. cit.

⁴³Dollard, op. cit., p. 1.

⁴⁴Cofer, op. cit., pp. 758f.

⁴⁵Ibid.

turned inward.

Frustration may also result by omitting the reward. Amsil and others⁴⁶ have spoken of this as "frustrative nonreward"; a variation of withholding reward was experimented with by Sears, Hovland and Miller who kept subjects awake all night, prohibited smoking and withheld a meal they were expecting. Aggression was evidenced overtly and drawings showing hostile themes were made.

Lindzey and Rilken⁴⁷ arranged their experiment so that the "real" subject would do more poorly than the other subjects, who were stooges. The real subject, not doing as well as the others, was frustrated and sometimes his performance "prevented" anyone from getting the prize. Anger was aroused in the real subjects who mainly expressed aggression, however, toward themselves (the source of frustration was apparently themselves).

Although the above studies present but a very brief description of experiments conducted in the area, it is possible to draw from them the evidences that are significant to the thesis of this paper, namely, that perceived non-self-confirming relationships are sources of hostility. For example, blocking response, omitting reward, or causing one to fail may all be perceived as threatening, non-self-confirming experiences by the subject in the experiment. Further, once the vicious cycle of experienced threat--hostility--perceived threat is in motion, non-self-confirming experiences may become resultants of

⁴⁶Ibid., p. 420.

⁴⁷Ibid., p. 749.

hostility.

In the blocking of task completion (see Miller and Bugelski, above) one must concern himself with the attitude of the bogus partner who uses generally disruptive tactics. The anxiety and attendant hostility resulting from the lack of self-affirming experience involved in the subjects own sense of incompetency would be, it seems, reinforced by the implied lack of concern on the part of the bogus partner--at least the possibility needs to be explored, does the subject interpret the experience as threatening to self-esteem? Does he perceive it as lacking in self-affirmation in that he has not experienced the sense of satisfaction that comes from a job completed? Does he experience the relationship as lacking in self-confirmation by virtue of the negative feedback from the bogus partner that gives evidence of a lack of concern, resulting in threat to his sense of self-worth and issuing in negative aggressive responses? Another possible variable in similar experiments pertains to the experimenter: How is he perceived by the subject? Confirming? Or non-confirming?

Similar questions need to be asked of experiments evoking frustration by omitting reward, or causing one to fail. Is there not a prior element to frustration here? Why does the subject experience frustration, or anxiety, for that matter? Why should frustration result in hostility or aggression? More than frustration is needed to explain the presence of hostility or aggression.

Cofer⁴⁸ notes that Maslow, Sargent, Zander, Pastore, and

⁴⁸Ibid., p. 751.

Appley have concluded that frustration does not always lead to aggression, especially when the frustration is not perceived as threatening. Is there, then, an a priori to the frustration resulting in negative aggression? The a priori indicated here is the experienced threat to self-worth that the present study suggests to be conjunctive to a sensed deficit in self-confirming experience.

What has been suggested above regarding frustration seems to be supported by the second generally conceived antecedent to aggression--noxious stimuli. Buss⁴⁹ defines the term to include attack and annoyers; either may be active or passive. Further, one may respond to the attack or the irritant by withdrawing or attacking, fleeing, or fighting. The obvious suggestion emerges: one responds hostilely when the attack or irritant is perceived as threat, as non-self-confirming. Perhaps the term "irritant" is suggestive of this.

Allport responds to the question, "Why do so many of our contacts with other people find their way into sentiments of hatred and hostility?" He offers these suggestions, among others: because of the amount of frustration and the hardness of living, in order to "avoid hurt and achieve an island of security,"⁵⁰ it is safer to exclude people than to include them. Allport goes on to note that children brought up in a "rejective home" are scarcely in a position to relate receptively toward others. "Having received little affection, they're not in a position to give it." He adds significantly,

⁴⁹Buss, op. cit., p. 29.

⁵⁰Allport, op. cit., p. 343.

"but at the bottom we still long for affiliation."⁵¹

Allport's man "avoiding hurt" and "achieving an island of security" through the isolating process of hostile expression is a vivid representation of the non-self-confirmed protestant referred to in this study; hurting, and with self-worth continually threatened by his perception of the non-confirming feedback from others, he defends himself against the hostile world in his own unique style. Further, having been brought up in a "rejective home," as Allport terms it, the predisposition for perceiving others in his relationships as non-confirming is reinforced. Finally, being so defensively predisposed, he finds difficulty in relating to others with the unconditional love (agape) that begets love.

This paper does not assume that non-self-confirmation is the only antecedent to hostility; there are multiplied variables depending upon the perspective assumed. However, it is the writer's present belief that self-confirmation is one essential dimension of the whole thrust for self-survival that is fundamental and primal to the organism. The elemental organismic thrust of self-affirmation is the other dimension.

The human creature, then, behaves in validation, or affirmation of his sense of worthfulness. He perceives the response from his environment as either confirming or not confirming. His attitude, or disposition, as well as the next mode of self-affirming response is colored to some degree by his perception of the environmental

⁵¹Ibid.

response.

Self-affirmation--self-confirmation, then, is basic to self-survival--to the validation of sensed self worth. It is suspected that the traditionally held multiplied variables falling in the category of antecedents to hostility may be grouped within the framework of these two essentials indicative of man's basic and primitive thrust for self-survival (see Appendix A). The focus of investigation in this study is on the second of these two essentials--self-confirmation.

Punishment

In the present section antecedents to hostility are being discussed. Inasmuch as some have been forced with permissiveness and diminished hostility, it is necessary to attempt an evaluation of some of the factors in the context of the foregoing discussion of aggression and hostility.

Doob and Sears⁵² had college men estimate the amount of punishment they believed they would receive as the result of various aggressive acts, and whether they would make these aggressive responses. The amount of aggression was found to be inversely related to the amount of punishment anticipated.

Worchel⁵³ frustrated college students and subjected them to

⁵²L. W. Doob and R. R. Sears, "Factors Determining Substitute Behavior and the Overt Expression of Aggression," Journal of Abnormal Social Psychology, XXIV (1939), 293-313, cited by Cofer, op. cit.

⁵³P. Worchel, "Catharsis and the Relief of Hostility," Journal

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Punishment

In the present section antecedents to hostility are being discussed. Inasmuch as some have held that aggression is reinforced with permissiveness and diminished with punitiveness, it is necessary to attempt an evaluation of some of the studies in the area in the context of the foregoing discussion regarding self-confirmation and hostility.

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severe verbal attack in a group situation. After being insulted, the students were allowed to express verbal aggression to the experimenter, one group to a faculty professor and another group to a student assistant. There was considerably more aggression toward the student than toward the faculty member. This study is supported by Reiser et al.⁵⁴ and McClelland and Apicella⁵⁵ in concluding that aggression is inversely related to the status of the target organism.

The above investigations indicate that aggression is inversely proportionate to the punishment anticipated; it is understandable that it would also be inversely proportionate to the status of the punisher --indicative of his perceived authority and likelihood to punish.

Thibaut and Coules⁵⁶ performed an experiment in which students who were angered by another's remarks about them were not permitted to reply under provocation. They were then asked to write character sketches of those who had insulted them. The context of the sketches

of Abnormal Social Psychology, LV (1957), 238-243, cited by Cofer, *ibid*.

⁵⁴M. F. Reiser, R. B. Reeves, and J. Armington. "Effect of Variations in Laboratory Procedure and Experiments on Ballistocardiogram, Blood Pressure and Heart Rate in Healthy Young Men," Psychosomatic Medicine, XVII (1955), 185-199, cited by Cofer, *ibid*.

⁵⁵D. C. McClelland, and F. S. Apicella, "A Functional Classification of Verbal Reactions to Experimentally Induced Failure," Journal of Abnormal Social Psychology, XL (1945), 376-390.

⁵⁶J. Thibaut, and J. Coules, "The Role of Communication in the Reduction of Interpersonal Hostility," Journal of Abnormal Social Psychology, XLVII (1952), 770-777, cited by S. R. Wayne, "The Relation of Self-Esteem to Indices of Perceived and Behavioral Hostility" (unpublished Doctoral dissertation, Vanderbilt University, 1963).

showed a sharper drop in the number of positive remarks than that of a control group permitted to reply when they had been angered. The researchers concluded that authoritative, or punitive relationships lead to an increase in hostility although there may be a decrease in aggression.

Although many of the studies result in conclusions that serve to anticipate overt behavior as it is studied in the context of permissiveness--punitiveness, most of them do not speak specifically to the issue of hostility as does the last-mentioned experiment. There may be little overt expression of resentment on the part of child living in the very restrictive home, for example, but this does not necessarily deny the presence of the underlying hostility. Aggression, under threat of punishment, may not be openly expressed--but the inclination to do so may be there. In studying hostility, then, more than an assessment of permissiveness and punitiveness is required. The more basic question inquires, "What is the subject's perception of the punitive or the permissive significant other? Is he a caring person?" The subject, essentially, is asking, "Does he care for me?"

Buss⁵⁷ notes that when aggression is the sole response that leads to reward, punishment will lead to only a temporary decrement in frequency of aggression. In other words, the strength of the reward that is tied up in the dire need for it is greater than the strength of the punishment. To put this in context the parallel is drawn: the reward for the hostile person resulting from his attitude of protest

⁵⁷Buss, op. cit., p. 56.

is the sensed preservation of integrity which was injured or threatened in his experienced non-confirmation by others. As long as this stance seems to be the only way in which he may preserve the crumbling self-image (although, in truth of course, it is self-defeating), he will continue to be so disposed toward the world he perceives as hostile.

Although it is an aside to the specific focus in the present study, it seems reasonable to suggest that one reason for reduction in tension, or drop in anger level as a consequence of aggressive response may be because of the experienced self-vindication, the bolstering of one's threatened ego (albeit temporary and fleeting), as it were. All aggressive responses do not result in a drop in tension--perhaps because they do not accomplish the needed vindication or self enhancement, even momentarily.

It is the proposal of this study that hostility may be encouraged, or reinforced in the context of either permissiveness, or punitiveness; the key factor being neither the permissiveness, nor the punishment as inciting or reinforcing agents, but the relationships⁵⁸ between the subject and the significant "authority." Indulgence may convey a message of indifference while punitive measures may be so administered as to speak of authoritarian oppression, resisting the native thrust for autonomy. If these measures are so perceived by the recipient, he does not experience, in that relationship, the

⁵⁸For a provocative treatment of this concept relative to parent-child relationships, the reader is referred to Howard J. and Charlotte H. Clinebell, The Intimate Marriage (New York: Harper and Row, 1970), chapter 8.

validation of self-worth that is needed from significant persons. This perceived threat is antecedent to hostility.

PERCEPTION

The question always arises, "Why is this or that experienced as threat?" Perhaps the person should feel threatened. Fear is a basic reaction marshalling the defensive batteries of the organism. One is justified in experiencing fear, for example, if a loaded gun is pointed at his head by an irresponsible person. However, justification for fear would be called into question if the same person expressed feelings of panic when his four-year-old fired his cap pistol at him.

Learning theorists might suggest that this fear was conditioned by the conjunction of the originally neutral stimulus (firing the cap pistol) with a painful experience. Other schools of theory might proffer other explanations, but the point to be made is that at one and the same time and occasion two persons perceive the same behavior in vastly different ways; the one person feels threatened, the other does not. Children growing up in the same home, treated with apparent equality by the same parents, frequently turn out to be vastly different insofar as a "healthy" relating to life is concerned. Why?

Any answer must fall short, but it may be noted to begin with that each child's world is different from the next one. Each one brings his own unique self-equipment into his world. He comes with his own special needs, and responds to his unique world out of his needs. He is a unique person interacting with other unique persons

(parents and siblings) each of whom has special needs. Johnny, for example, can never really know his brother Paul's experience of relating to Johnny; nor can he know Paul's experience of relating to parents who relate to Johnny in response to Johnny's needs and out of their needs--Johnny's world is uniquely different, it is his world alone. Consequently, viewing one's unique world through the medium of one's unique equipment is an experience no one else has. Perception of one's world, then, is uniquely his own experience.

Adler's subjectivistic system of Individual Psychology was the real antecedent, according to Ford and Urban,⁵⁹ to studying behavior from the vantage point of the subjective rather than the objective observer approach. Adler was influenced by Vaehinger's philosophy of the "as if," and employed it as a philosophical underpinning of his theoretical position. Events as viewed by objective observers (objective factors) do not directly determine the ways an individual will respond. Rather, it is the perception of, thoughts about, and interpretations of these events by the individual that are the critical antecedents. Adler called these perceptions and thoughts "fictions" to emphasize that they were not completely accurate representations of events. It is what the individual thinks is there and how he interprets or evaluates it (his fictions), rather than the "real" events that direct his behavior.⁶⁰

Any extensive treatment of the subject of perception is beyond

⁵⁹Ford, op. cit., p. 309.

⁶⁰Ibid.

the scope of this study; however, there is considerable evidence supporting the centrality of perception in motivational theory. In discussing the role of perception in psychological stress, Cofer notes that "some enter into a stress state when exposed to a particular stimulus whereas others . . . seem 'immune' to the stress-inducing qualities of the same stimulus situation."⁶¹ Cofer goes on to suggest that "an important clue to the determination of these differences is the role of perception."⁶²

Grinker et al.⁶³ found that intentionally stress-inducing interview procedures, for example, were ineffective in many cases with his hospital patients because in that setting the patients involved interpreted (perceived) the techniques as being necessary or "good for them" and thus nonthreatening. This appears to be substantiated by Coopersmith's⁶⁴ research in the study of self-esteem. He concludes that a child may interpret punishment, for example, in the context of other expressions of attentive and respectful treatment; the punitive measure, under the circumstances, may then not be interpreted to assume any added negative significance.

Children who view their parents favorably perceive their

⁶¹Cofer, op. cit., p. 457.

⁶²Ibid.

⁶³R. R. Grinker, et al., "The Use of An Anxiety-producing Interview and Its Meaning to the Subject," AMA Archives of Neurological Psychiatry, LXXVII (1957), 406-419, cited by Cofer, ibid.

⁶⁴Stanley Coopersmith, The Antecedents of Self-Esteem (San Francisco: Freeman, 1967).

actions as positive regardless of the particular procedures or regimen they employ. Children who take a negative view of their parents display the converse interpretive bias: they see all actions as negative. Thus the same degree of punitiveness may be viewed differently depending upon the perceiver's interpretation of the agent and his motives.⁶⁵

The above citations are indicative of considerable evidence suggesting that one behaves on the basis of his perception. Whereas Mead concludes that we are the product of persons,⁶⁶ Cofer more critically suggests that "stress is in the eyes of the perceiver."⁶⁷ One can cite other evidences that add various subtleties to the pattern, such as Bruner's⁶⁸ observation that it is not so much the amount of need as "the way in which a person learns to handle his needs" that colors the manner in which one perceives. Further, perception is selective; "we select, accentuate and interpret the sensory data."⁶⁹ Finally, there is the continuing "interaction" between motivation and selective perception.⁷⁰

However one wishes to deal with the phenomenon, there appears to be justifiable evidence for behavior predicated upon perception.

⁶⁵Ibid., p. 197.

⁶⁶G. H. Mead, Mind, Self and Society (Chicago: University of Chicago Press, 1934), cited in Calvin S. Hall and Gardiner Lindzey, Theories of Personality (New York: Wiley, 1970), pp. 521f.

⁶⁷Cofer, op. cit., p. 457.

⁶⁸J. S. Bruner, "On Perceptual Readiness," Psychological References, XLIV (1957), 123-152, cited by Eleanor E. Maccoby, Theodore M. Newcombe, and Eugene L. Hartley, Readings in Social Psychology (New York: Holt, Rinehart, and Winston, 1958).

⁶⁹Allport, op. cit., p. 161.

⁷⁰Maccoby, op. cit., pp. 88ff.

Rogers, in referring to a study by Dittes in which GSR⁷¹ readings were taken, noted that even the slightest diminishing (by judges ratings) in the degree of warmth on the part of the therapist was accompanied by "sympathetic" galvanic deviations. Rogers suggests that "evidently when the relationship is experienced as less acceptant the organism organizes against threat, even at the physiological level."⁷² Rogers makes the point that attitude on the part of the therapist is more important than technique, and concludes that "it is the way in which his (the therapist's) attitudes and procedures are perceived which makes a difference to the client . . . it is this perception which is crucial."⁷³

It is on the basis of this uniqueness of one's world--the uniqueness with which each person perceives his world, responding to it on the basis of that perception--that justification for a subjective⁷⁴ approach to the study of hostility is claimed. The human person never responds to reality; he is always responding to something other than the real thing--that is, he responds to his perception (reality for the perceiver) of the real.

For example, one time the writer asked his father for advice;

⁷¹Psychogalvanic reflex; a physiologic measure to test anxious, or threatened, or alerted reactions of the patient.

⁷²Carl R. Rogers, On Becoming a Person (Boston: Houghton Mifflin, 1961), p. 44.

⁷³Ibid.

⁷⁴"Subjective" here refers to a perceptual approach to testing rather than the mode of testing (interview vs inventory).

"Figure it out for yourself," was the reply. His intention, I learned some time later, was to help me become more independent. I perceived his answer as an expression of indifference, of nonconcern--I was hurt and angry, but I did not express my anger nor my hurt. Father had grown up in a home where "respect for father" was an attitude to be expressed by never questioning the authority figure. He modeled the lesson well for me without (at least in part) realizing it. I felt trapped--needing to be a "man" (by his standards), but not daring to open my mouth. The conflict within me and the attendant growing hostility in spite of the outward calm was all indicative of my reaction, not to his intended message, but to my perception of his behavior in his relationship with me; I experienced the relationship as not confirming my sense of self-worth--I responded on that level of experience.

The proposition of this study is in accord: we behave on the basis of the weight of evidence (inner and outer) as experienced, or perceived. Consequently, test results are on the basis of the subjects' experienced (perceived) relationships with the significant others in his world.

SUMMARY

A review of the literature reveals most studies in the general area to have dealt more specifically with the subject of aggression rather than hostility. At least one of the reasons may be because of the difficulty in measuring disposition, or attitude as compared with overt, observable behavior. This is one distinctive difference

between "aggression" and "hostility" as the latter term is used in this report.

To sharpen the distinction between the two terms, it has been observed that there is some support for a wider usage of the designation "aggression"; it may refer to attack in either a positive or negative sense. Negative attack, an instrumental response that delivers noxious stimuli to the victim, is the type of aggression that may be expressive of the underlying attitude referred to in the study as "hostile." To facilitate ease of discussion, however, the term "aggression" will be employed below to refer to "negative attack" unless otherwise designated. The disposition of hostility refers to the tendency to perceive one's world as hostile and to act against, or in opposition to the perceived source of threat to the organism. This threat is referred to in the study as non-self-confirming experience.

A number of investigations have been noted above which offer supporting evidence that aggression is reinforced in subjects treated permissively and diminished in subjects exposed to punitiveness. It is here suggested that although aggression is suppressed under punitive measures, the underlying disposition toward destructive activity may still be present in the subject. Grotjahn⁷⁵ speaks of children whose mothers insisted upon severe reprisal upon expression of hostility by the child; he notes a displaced cruelty displayed by these children toward animals and siblings.

⁷⁵Martin Grotjahn, Psychoanalysis and the Family Neurosis (New York: Norton, 1960), p. 101.

It is the proposal of this thesis that hostile tendencies may be initiated and/or reinforced in the context of either permissiveness or punitiveness. The key factor here is not, for example, the permissive or punitive parent, but the subject's perception of the relationship between himself and the significant other. This focus on the relationship as the crucial element in the healthy development of the child, or any other member of the family, for that matter, is evident in the whole thrust of family therapy.⁷⁶ The Clinebells note the crucial need of the child to experience the freedom of both distance and the setting of limits within the context of "unequivocal love."⁷⁷ Without perceiving his parent as loving and accepting, permissiveness may carry the message of parental indifference, while punitive measures may be experienced as rejection. If these measures are so interpreted by the subject, he may not experience the necessary degree of self-confirmation that he needs to sense coming from the significant others in his world in validation of his own sense of self-worth.

If the subject thus comes to perceive his world as hostile, threatening, he is inclined to respond in kind (overtly or covertly, actively or passively, depending on his personality type), developing an attitude characterized in the study as "hostile." Perception is a significant element here. Cofer, Maslow and others indicate that aggression predicates perceived threat. The subject behaves on the

⁷⁶The interested reader is referred to Nathan W. Ackerman, The Psychodynamics of Family Life (New York: Basic Books, 1958).

⁷⁷Clinebell, op. cit., p. 165.

basis of his perceptions.

Perceived threat refers to non-self-confirming experience. If the thrust of the organism toward self-affirmation is thwarted or threatened by virtue of a perception of the environment as hostile (uncooperative, unconcerned, not confirming one's sense of self-worth), the inclination is to nullify the threat. Other perceptions might dictate holding the inclination in check so that open aggression is suppressed; irregardless, the sensed non-self-confirmation is pre-supposed by the existence of the disposition of hostility.

Investigation, consequently, focuses on the effort to find if there is a significant degree of correlation between evidences of hostility and the subject's perception of certain significant relationships as non-confirming.

Chapter III

EXPERIMENTAL REPORTS REGARDING THE RELATIONSHIP BETWEEN NON-SELF-CONFIRMING EXPERIENCE AND HOSTILITY

As noted in Chapter II, the thesis of this investigation proposes that non-self-confirming experiences are a primary antecedent to the disposition of hostility. Consequently, it has been predicted that investigation will validate a positive relationship between non-self-confirmation and hostility (as the terms are defined above). Before discussing the results of this investigation, however, a review of other explorations in this area is in order. This chapter acknowledges evidences that both deny and support the above position.¹

EVIDENCE FOR A POSITIVE RELATIONSHIP

Most of the studies in this area have been attempts to relate "self-esteem" to attitudes towards others. The term "self-esteem" is placed in quotes because the present study proposes that self-esteem (the person's sense of self-worth) is the basic element in the thrust toward self-affirmation. Consequently, it is not self-esteem but self-image that fluctuates as a result of non-confirming experiences.

¹The writer is indebted for the following compilation to the concise report in S. R. Wayne, "The Relation of Self-esteem to Indices of Perceived and Behavioral Hostility" (unpublished doctoral dissertation, Vanderbilt University, 1963), chapter 1.

Studies by two Rogerians, Sheerer² and Stock,³ studied several therapy protocols for a number of sessions. In both studies they observed that during the course of therapy, as clients' statements about themselves became more positive, there was an accompanying increase in positive statements about others.

Healy and Bronner⁴ found that a group of 105 delinquents was most clearly differentiated from a control group by the prevalence of statements reflecting feelings of inadequacy in the delinquent group. The nondelinquent group did not manifest feelings of inferiority.

In three other studies, Balester,⁵ Deitcher,⁶ and Purcell,⁷ adolescent institutionalized delinquents, when compared with matched nondelinquent controls, were found to score significantly lower on several "self-esteem" measures.

²Elizabeth Sheerer, "An Analysis of the Relationship Between Acceptance of and Respect for Others in Ten Counseling Cases," Journal of Consulting Psychology, XIII (1949), 169-175.

³Dorothy Stock, "An Investigation Into the Interrelations Between Self-concept and Feelings Directed Toward Other Persons and Groups," Journal of Consulting Psychology, XIII (1949), 176-180.

⁴W. Healy and A. F. Bronner, New Light on Delinquency and Its Treatment (New York: Yale University Press, 1936).

⁵R. Balester, "The Self-Concept and Juvenile Delinquency," (unpublished Doctoral dissertation, Vanderbilt University, 1956).

⁶J. H. Deitcher, "The Performance of Delinquent and Non-delinquent Boys in the Tennessee Department of Mental Health Self-Concept Scale," (unpublished Doctoral dissertation, University of Indiana, 1959).

⁷J. F. Purcell, "Expressed Self-Concept and Adjustment in Sexually Delinquent and Non-Delinquent Adolescent Girls," (unpublished Doctoral dissertation, Fordham University, 1961).

Jennings and Izard⁸ found that soldiers confined in the stockade obtained scores on the Self Related Positive Affect Scale that were significantly lower than those of a group of soldiers with superior records.

Bettleheim and Janowitz⁹ interviewed and rated a large number of veterans in a study of the relationship of religious and racial intolerance and various personality variables. They found intolerance (group hostility) was associated with the feeling that fate was unkind, and with the recall of a lack of parental love. This study appears to be the one distinctive investigation that attempts to link directly perceived self-other relationships with the disposition of hostility.

Further studies indicate that persons with low self-image scores are more vulnerable to threat and more apt to respond to threat in a hostile manner. Rosenbaum and De Charms¹⁰ paired test participants with paid participants who were asked to write notes to each other conveying information about themselves. After some exchanges, derogatory notes were introduced by the paid participant. It was found that participants with low "self-esteem" used more negative thought units in their responses to these notes than did those with high "self-esteem."

⁸J. R. Jennings and C. E. Izard, "The Influence of Positive Effect Upon Perception of Superior and Unsatisfactory Soldiers," (Nashville: Vanderbilt University, 1963).

⁹B. Bettleheim and M. Janowitz, Dynamics of Prejudice (New York: Harper and Bros., 1961).

¹⁰M. Rosenbaum and R. De Charms, "Direct and Vicarious Reduction of Hostility," Journal of Abnormal Social Psychology, LX (1960), 105-111.

French¹¹ found that poor students who were given poor bogus grades produced an increase in extra-punitive scores on the Rosenzweig Picture Frustration Test while good students showed little change. The implication seems to be a lack of vulnerability to threat in the latter group. This position is supported by Deutch and Solomon¹² who found that those with a favorable self-image did not respond negatively or adversely to threatening evaluations. Criticism was taken appropriately and recognized more clearly by high self-image subjects. The subjects' self-evaluation remained constant, as did their attitude toward their attackers.

It is well to repeat, before closing this report on the above experiments, that although they are, for the most part, investigations dealing with "self-esteem," this research project proposes that self-images, for the hostile personality, will tend to reflect perceived attitudes and behavior of others toward oneself. To support this position, items were included in the testing instrument to measure the relationship between self-image and perceived attitudes and behavior of significant others directed toward the subject.

Although Deutch and Solomon¹³ indicate that self-image for the person with high "self-esteem" remains relatively unchanged in the

¹¹R. T. French, "Changes in Performance on the Rosenzweig Picture-Frustration Study Following Experimentally Induced Frustration," Journal of Consulting Psychology, XIV (1950), 111-115.

¹²M. Deutch and L. Solomon. "Reactions to Evaluations by Others Influenced by Self-evaluations," Sociometry, XXII (1959), 93-112.

¹³Ibid.

face of attack, Coopersmith¹⁴ finds children who perceive parents relating to them without warmth or acceptance to be low scorers in "self-esteem" inventories. The implication justifies the tentative position, at least, that self-image and self-confirming experiences are positively correlated, thus qualifying the above experimental reports for referral evidence in this study.

EVIDENCE FOR A NEGATIVE RELATIONSHIP

The data thus far seem to support a positive relationship between non-self-confirmation (low self-image) and hostility; indications are, on the other hand, that persons with high self-image are less vulnerable to threat and provocation and less inclined to show evidences of hostility. There are other studies, however, that appear to refute these conclusions.

Worchel¹⁵ found that subjects with a low self-ideal discrepancy (relatively little discrepancy between ideal image and present self-image) showed more aggression in response to frustration than did subjects with high discrepancy (low self-image). He suggests that the low discrepancy subjects were self-accepting and secure enough to express hostile feelings directly when these feelings were justified by the unprovoked attack. High discrepancy subjects, on the other hand, showed more displaced aggression. Whereas Worchel's report

¹⁴Stanley Coopersmith, The Antecedents of Self-Esteem (San Francisco: Freeman, 1967).

¹⁵P. Worchel, "Personality Factors in the Readiness to Express Aggression," Journal of Clinical Psychology, XIV (1958), 355-359.

indicates that although the subject experiencing non-self-confirmation is inclined to be nonexpressive of direct aggression under provocation, it notes the presence of the disposition of hostility in these subjects (note the displaced aggression).

Berkowitz¹⁶ finds a positive correlation between low "aggression-anxiety" subjects under provocation and hostility. High aggression-anxiety is related to an unfavorable self-image in a college population. This group, however, exhibits a relatively high level of hostility in terms of hostile responses given to selected TAT cards. These results may appear to stand over against those of Sheerer, Stock, and the others in the preceding section; however, they may be interpreted as indications, on the one hand, of a positive relationship between self-confirmation and overt aggression under justified provocation and a negative relation between non-confirmation (poor self-image) and overt aggression under justified provocation. On the other hand, the implications may point to a positive relationship between non-confirming experience and repressed hostility (note the TAT tends to tap the unconscious levels). In the former instance, the experienced emotion may be of a more passing, tentative nature, while the latter may be indicative of a deep-seated, continuing morbidity.

¹⁶L. Berkowitz, "Manifest Hostility Level and Hostile Behavior," Journal of Social Psychology, LII (1960), 165-171.

EVIDENCE FOR NO RELATIONSHIP

Rosenbaum and Stanners¹⁷ found that low and high "self-esteem" subjects showed no difference in the degree of hostile response when harassed during the performance of "creative" tasks. Two TAT cards comprised the only testing device for their measure of hostility. They concluded that there was no relationship between "self-esteem" scores and hostility expression as indicated in the TAT responses.

CONCLUSIONS

The apparent contradictions in the above results emerge out of a confusion of the terms "hostility" and "aggression" as discussed in Chapter II of this study. In other words, they do not measure the same kind of "hostility." Buss and Durkee and Baer¹⁸ and Buss and Durkee¹⁹ found two dimensions of hostility. One relating to aggressive, acting out behavior was labeled "motoric," and the other composed of relatively covert forms of hostility, was labeled "attitudinal or emotional." Further, they found several subvarieties comprising these two dimensions of hostility. In view of this the present study has utilized their findings as a guide for "hostility" items included

¹⁷M. E. Rosenbaum and R. F. Stanners, "Self-Esteem, Manifest Hostility and Expressions of Hostility," Journal of Abnormal Social Psychology, LXIII (1961), 646-649.

¹⁸Arnold H. Buss, Ann Durkee, and M. B. Baer, "The Measurement of Hostility in Clinical Situations," Journal of Abnormal Social Psychology, LII (1956), 84-86.

¹⁹Arnold H. Buss and Ann Durkee, "An Inventory for Assessing Different Kinds of Hostility," Journal of Consulting Psychology, XXI (1957), 343-349.

in the Self-Other Relationship Inventory (SORI), the testing instrument employed in this investigation. The purpose of this, of course, has been to avoid the above problem. If the subvarieties of hostility are included in the measuring instrument, it is felt that a more realistic measurement of the relationship between self-confirmation and the disposition of hostility will result.

Chapter IV

TESTS AND PROCEDURES

THE SUBJECTS

This pilot study was conducted in a southwestern university of conservative protestant background. The one hundred seventy students who participated in the testing were drawn at random from the freshman and sophomore classes of the medical school, and the freshman, sophomore, junior and senior classes of the dental, nursing and health-related professions.

It is highly probable that the sample represents a truncated range insofar as social class is concerned. Although the students come from a wide spectrum within the middle class range, this sample generally excludes those who may have experienced extremely harsh or depriving conditions, or whose families are members of the unrepresented social classes. Inasmuch as more restrictive or dominating conditions are more likely to be found in both these backgrounds,¹ it may well be that the sample represents a narrowed representation on the general scale. However, for the purpose of this particular pilot study with its focus on the disposition of hostility as related to young adult student experience, the sample is deemed adequately representative.

¹Stanley Coopersmith, The Antecedents of Self-esteem (San Francisco: Freeman, 1967), p. 207.

Although a higher hostility score might have been realized in testing secondary school age groups, it was felt that a more significant measurement would be gained by testing this older group of students. Evidences of hostility in the young adults are more indicative of the depth of the problem inasmuch as one assumes that the "adolescent rebellion" has been largely worked through by this time, and especially by persons who appear to be well enough integrated to pursue and endure the challenges of medicine, dentistry and other health-related professions.

THE GENERAL AREAS OF INVESTIGATION

Home

Irrespective of the various approaches to personality theory and psychotherapy, most interpretations note the significance of the early years of childhood and the continuing relationship he experiences with the significant others (parents and siblings) in his personality development. It is at "home" that he gets the primary model for living.

Saul suggests that a central factor in attitudes and behavior in later life is the "imagos" we form.

There is evidence to suggest that before we learn language, our thinking is predominantly in pictures. We return to this form of visual thinking nightly in our dreams.

Apparently the young child forms images in his mind of those persons toward whom he has his first strong feelings. These images are composites, telescoping together the behavior of each of the key emotional figures, and called "imagos." Such imagos comprise and shape the conscience and the person's patterns of

attitudes and feelings toward others throughout life.²

Saul's "imagos" speak of the intricately interwoven variables involved in the continuous interaction between organism and environment which we call experience. They are the perceptions of one's world, the stuff out of which behavior emerges, and are in turn colored, altered by that behavior.

Allport, speaking of the primacy of home life in the development of prejudice, has this to say:

The young child is helpless unless, in matters of basic value he strings along with his parents. His only possible pattern for survival is their pattern. If their design for living is tolerant so too is his; if they are hostile toward certain groups, so too is he.³

Allport, however, goes on to note that this imitateness that is frequently labeled "identification" and takes place in subtle ways, is not the only expression of the child. "It must not be thought that the child grows up to be a mirror of his parents' attitudes."⁴ There is both rebellion and conformity here.

Saul concurs by observing that it is a generally accepted fact that an adult behaves toward others in later life according to two chief responses to his parents or their substitutes:

1. He identifies with the parent and acts as the parent did during the subject's childhood;

²Leon J. Saul, The Hostile Mind (New York: Random House, 1956), pp. 45-47, 53.

³Gordon W. Allport, The Individual and His Religion (New York: Macmillan, 1962), p. 278.

⁴Ibid.

2. or he reacts toward other people with the same feeling he had toward his parents as objects.⁵

Usually, probably always, Saul goes on to say, there is some mixture of these two: identification with, and object relation to the parent.

Coleman⁶ refers to a study by Greenacre in which the latter found that most sociopathic personalities came from so-called "good" homes--"homes in which the fathers are respected and prominent members of the community."⁷ He goes on to point out, however, that when one gets behind the scenes, the typical characteristics of such homes are rejection, coldness, hostility and/or parental overindulgence.

The present study suggests that these factors in the subject's relationships with significant others that speak of nonacceptance and rejection are antecedent characteristics of the disposition of hostility. The primary matrix for this development is the home relationship. The child may experience rejection (non-self-confirmation) through various attitudes of the parents, as indicated above. Allport, on the one hand, notes that the child who is harshly disciplined and "never allowed to pit his will against his parents can scarcely help perceive existence as threatening"⁸ (to his sense of self worth). Life, he may come to assume, is based "not on tolerant principle but

⁵Saul, op. cit., p. 94.

⁶James C. Coleman, Abnormal Psychology and Modern Life (Chicago: Scott Foresman, 1956), p. 341.

⁷Phyllis Greenacre, "Conscience in the Psychopath," American Journal of Orthopsychiatry, XV (1945), 495-509.

⁸Allport, op. cit., p. 300.

a power relationship."⁹ It is logical to expect under such circumstances, a hostile, power approach to life.

Saul,¹⁰ on the other hand, speaks about the "favored" child. A child tends to expect the same kind of treatment from others that he is used to in the home. If he doesn't experience it, he may demand it.

We all grow up expecting from other adults the treatment we have received from those nearest us in childhood . . . When it is over-indulgence, we soon find others don't cater to our "needs" (we expect too much) . . . We feel deprived and angry.¹¹

Saul looks at the parent-child nexus to hostility from another perspective.

If it is deprivation, we have a great hunger for the attention we have never received. We soon feel that others (like parents) are not really interested and don't understand us. Again, our underlying feelings of deprivation are ignited and lead to anger.¹²

He notes that the hostility may eventually turn against oneself.

Since home, as Allport puts it, is "the chief and earliest source of prejudice"¹³ (hostility), it becomes the primary target of investigation for relationships that are not indicative of self-confirming experience for the subject and, consequently, antecedents to the disposition of hostility.

⁹Ibid.

¹⁰Saul, op. cit., p. 123.

¹¹Ibid., p. 102f.

¹²Ibid.

¹³Gordon W. Allport, The Nature of Prejudice (Garden City: Doubleday, 1958), p. 280.

School

Various "sensitive areas" are explored by most therapists in soliciting information relative to strong feelings and attendant deviant behavior patterns. By experience the seasoned clinician has learned to be alert to the general area of vocation. For the student, this area is school. Here he comes face-to-face with rules, demands, discipline, authority. For the child coming from an authoritarian home these may be perceived as more-of-the-same non-confirming, hostility-evoking experience. Again, however, it is the subject's perception that is important; it is his experienced relationship that is the antecedent to behavior. Here, as at home, he may perceive permissiveness (as in the overindulgent parent), or authority (as in the rigidly restrictive parent) as non-confirming. Flaunting the rules and getting by with it may leave him floundering without guidelines or limits; he has nothing to cling to, no one to "care" enough to say, "no." Failing in a class and experiencing no concern on the part of either parent or teacher may be interpreted as callous indifference against which he cries out in overt protest, or in devious and covert responses depending on his style (see Horney, Saul, etc. above).

School may become a symbol of threat to the student, depending upon his perception, for example, of rules, discipline and authority. Because of its central position in his experience, it may become a primary potential for the environment that both breeds and reinforces hostility. Saul notes that "external elements" (such as school, etc.) sometimes play a strong role in evoking repressions

and regressions that otherwise might be outlived.

A central factor in parochial schools is the required study of religion. The manner in which the religion is taught, the attitude of the teacher, both of which may be reflections of the doctrinal style of the church, may result in non-self-confirming experiences that are inclined to become intricately intertwined in one's perception with his religion. It seems reasonable to suggest, at this juncture, that the church school takes on added significance as an area for exploration relative to self-confirming experience and the disposition of hostility.

Religion

If religion is, as Paul Tillich¹⁴ so eloquently describes it, one's ultimate concern, then it is logical to assume that the hostile personality may experience strong negative feelings in this area. For conservative Christians, ultimate concern focuses on the God and Jesus Christ of the Bible; the church is the primary context for perceiving the expression of the love of God to man. The "church" is here taken to mean the organized body of believers who form a fellowship of concern and who are committed to the experience of the incarnation of the word of God.

However, for some relationship with the church may cease to become a fellowship, a communion; on the contrary it is experienced by

¹⁴Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1967), III.

some as a non-confirming relationship, restrictive and oppressive. Or the person may perceive the "authority" of the church as an expression of unconcern, insensitiveness--he may experience it as dehumanizing, a block to growth, autonomy and identity confirmation, or the freedom and abundant life of which Jesus speaks and which the church proposes to espouse. In other words, the institution may be perceived as standing over against the church member and experienced as a threat to his sense of personhood!

If the message one receives declares the dogma to stand above his need for love, the law to be more important than the person, his sense of worth may be threatened. It is here suggested that the person may then possess a hostile disposition toward the church. If this particular experience of hostility has antecedent non-confirming experiences at home (and perhaps reinforced at school), as well as contemporary experiences in which there is the expected infiltration of the "religious sentiment" throughout the non-confirming relationships with significant principals, the hostility may become quite diffuse so that the person appears to be "mad-at-the world."

On the other hand, religion may be the focal point for displacement--the church may come to be the "dumping ground" for the piled up hostility growing out of years of threat, and now deposited here. The individual is provided a "target" which gives opportunity for release with comparative minimal threat. The church may provide an object of attack with less experienced pain, or risk of loss of love than may be anticipated in a confrontation with parents. Then, the non-confirmed person may be indirectly striking back at the real

source (parents) of his pain.

As home experiences (perceptions) are antecedent to, as well as interfused with those of school, so religion and the church interpenetrate both home and school; this is especially true of Seventh-day Adventist children who are taught to have formal "worship" at home and who may have attended church school for a number of years. For the Seventh-day Adventist child, religion is a central factor in his education. Education is defined as "the harmonious development of all the faculties . . . of the physical, the mental, and the spiritual powers."¹⁵

The above definition of education is laudable--interpretation of the definition, methods of accomplishing this goal, and attitudes of administrators and teachers, however, may be experienced as non-confirming by the student. If this is the case, it is predicted that the subject will be hostilely disposed. It might be added that administrators and teachers who relate from the base of giving priority to rules and laws over persons tend to be hostilely disposed; consequently, they, themselves, are products of non-confirming perceptions.

THE TESTING INSTRUMENTS

Definition

In order to assess the relationship between hostility and

¹⁵Ellen G. White, Education (Mountain View, Calif.: Pacific Press, 1952), pp. 7, 13.

non-self-confirming experience as defined in this study, particular areas of perception regarding the subjects' relationships with significant others were explored. These areas consisted of the subjects' perception of significant relationships as permissive or restrictive, democratic or authoritarian, self-confirming or non-self-confirming. In order to relate these perceptions to the disposition of hostility, a measurement of hostility was secured.

To facilitate the above measurements in the areas of experience relating to home, school and church, a specially tailored inventory type instrument was developed. One of the problems of self-report inventories is that their purpose is too obvious, and consequently they are more easily falsified. The passive-aggressive personality, for example, may be inclined to give the socially desirable answer. To serve as a guard against dishonesty and to measure the more covert manifestations of hostility, items from the lie (L) scale and the hostile-control (Hc) scale of the Minnesota Multiphasic Personality Inventory (MMPI) were incorporated into the testing instrument used in this study. In view of the purpose and unique needs of this study the Self-Other Relationship Inventory (SORI) was developed.

In addition to the MMPI items noted above, the SORI instrument was made up of items drawn up from the following scales:

The Manifest Hostility Scale (MHS).

The Parent Attitude Research Instrument (PARI).

The Self-Esteem Inventory (SEI).

The California Psychological Inventory (CPI) scales pertaining to tolerance (To), flexibility (Fx), and well-being (Wb).

Most of the items employed were reworded for use with the subjects making up the sample, taking into consideration age, background, and the need for items that would tap the subject's perception in the three general areas of home, school and church.

In order to secure professional validation for the selection of test statements, 440 items (see Appendix B) were listed according to the categories discussed below and given to two psychologists, two psychiatrists, and a social worker for critical screening. The 210 items comprising the SORI instrument represent the most commonly agreed upon selections of these critics. These items, listed according to categories, are recorded in Appendix D.

The present report is based upon scores secured from the resulting SORI instrument (see Appendix C). Following is a brief description of the scales used as resource suggestions and from which lists the SORI items were drawn.

Item Resources

The Manifest Hostility Scale (MHS). Siegel¹⁶ developed the Manifest Hostility Scale. He scanned the MMPI for items which he thought reflected hostility. The 110 items he selected were given to five judges who picked those statements they thought reflected hostility according to the definition supplied by Siegel. Of these items, 53 were chosen by at least four of the five judges, but three were

¹⁶S. M. Siegel, "The Relation of Hostility to Authoritarianism," Journal of Abnormal Social Psychology, LII (1956), 368-372.

dropped for difficulty of comprehension. The remaining 50 items were used as a source of selection for the present study. Most of the items were reworded so as to assess the subject's perception of relationships he had experienced in the three general areas of significance.

The Parent Attitude Research Instrument (PARI). Coopersmith,¹⁷ in his study on self-esteem modified the fourteen PARI scales developed by Schaefer and Bell.¹⁸ The items as used by Coopersmith require that the respondent (mother) indicate her agreement or disagreement with statements bearing upon attitudes and practices relating to child-rearing. Coopersmith selected eighty items from the PARI scales. The present study drew from these eighty items those that seemed most likely to elicit responses in the specific areas of focus in this study. The statements were reworded so as to evaluate the subject's perception of significant other attitudes toward himself interpreted as accepting or rejecting, permissive or restrictive, and democratic or dominating.

The Self-Esteem Inventory (SEI). Inclusion of the dimension of self-image for measurement is discussed under the section "Measuring Self-Image," below. The source of item material for this part of the SORI instrument was drawn, primarily from the Self-Esteem Inventory

¹⁷Coopersmith, op. cit., pp. 74, 269ff.

¹⁸E. S. Schaefer and R. Q. Bell, "Development of a Parent Attitude Research Instrument," Child Development, XXIX (1958), 339-361.

(SEI) developed by Coopersmith.¹⁹ To measure what he refers to as "self-esteem" from the perspective of the subject, he used a specially developed 50-item inventory. Most of the items were based upon items taken from the Rogers and Dymond scale. Coopersmith reworted the items for his particular subjects (children age 8 to 10). The items were sorted, graded and tested for comprehensibility.

The above items served as the primary source for assessing self-image in the present study. Items were reworted to apply to young adult students in the context of this study.

The California Psychological Inventory (CPI). To supplement items included in the SORI scale for the purpose of measuring self-confirmation, self-esteem and restriction, statements were drawn from various areas of the CPI test. Well-being (Wb) in the CPI scale tends to identify persons who are relatively free from self-doubt. This item list served as a source for supplementing the self-image dimension of testing. Tolerance (To), tended to focus on the characteristics of permissiveness and acceptance, while flexibility (Fx) indicates the degree of adaptability and lack of rigidity, both effective in measuring the subject's perception of the significant other as confirming or non-confirming persons. Items were reworted, as indicated above, to relate more systematically to the subject and area context of measurement. The CPI scales were used as source material by special permission from The California Psychological Inventory by Harrison G.

¹⁹Coopersmith, op. cit., pp. 5, 9, 265f.

Gough, Ph.D., copyright 1956, published by Consulting Psychologists Press, Inc. (see Appendix E).

The Minnesota Multiphasic Personality Inventory (MMPI). As indicated above, to help insure validity of response and to tap the more covert dimensions of hostile expression two scales from the MMPI were utilized.²⁰ The lie scale (L) of fifteen items was inspired by the research of Hartshorne and May (1928). The content of the L scale involves aggressive feelings, bad thoughts, temptations, and lack of control or conformity. These attributes are clear, unambiguous, and generally socially unfavorable. It is assumed that most people will be willing to endorse the statements of the L scale as true about themselves even though the items deal with disapproved action and feelings. The hostility control scale (Hc) was developed by Schultz (1954). He used the ratings by therapists of Veterans Administration patients in treatment to identify subjects at both extremes on a distribution of adequacy in methods used in dealing with feelings of hostility. Content examination of this scale (see Appendix B) suggests that it is fairly subtle with respect to hostility. Some of the items of these two scales were reworded to fit the context of this study.

Permission to use the L and Hc scales as source material was secured from The Psychological Corporation, New York. It must be stressed that one should not assume that any observations or conclu-

²⁰Detailed information relating to the L and Hc scales may be found in W. Grant Dahlstrom and George Schlager Welsh, An MMPI Handbook (Minneapolis: University of Minnesota Press, 1960).

sions reported in this study can be generalized to other uses of the MMPI (see Appendix E).

MEASUREMENTS

Measuring Hostility

It has been a basic assumption in this thesis that the disposition of hostility is present in everyone to some degree. Its spectrum may run such extremes on a scale as to indicate apparent insignificant evidences of irritability, on the one hand, to an intensity of experience that speaks of homicidal rage, on the other. It is reasonable to assume that measurements of the sample in this investigation are indicative of the lower central spread of the total scale.

To measure the disposition of hostility items were selected for inclusion in the SORI instrument that tend to expose (1) the subjects' global attitude and/or behavior, (2) his attitude and behavior as he relates to the significant areas of experience (home, school, church), and (3) the subject's perception of attitudes and actions of these significant others towards himself.

Varieties of Hostility

Although it is recognized that there are various subvarieties of hostile expression, the focus of this study does not include distinguishing the types; the emphasis is, rather, on the presence of hostility in the significant areas of relationship as noted above. In order, however, to measure adequately the presence of this disposi-

tion, it is necessary to include items in the testing instruments that tend not only to evoke responses supporting or denying the presence of hostility in the three general areas of experience referred to above, but the type of hostile expression, as well. To restate it differently, the utility of noting the following description of subvarieties of hostile expression, is that the more detailed definition serves as an aid in directing the specific selection of items for the testing instrument that tend to explore for the presence of that expression of hostility, thus insuring a more thorough assessment of the disposition under study.

Besides two general components of hostility ("motoric" and "attitudinal"), Buss and Durkee²¹ found what is referred to as several subvarieties of hostility, comprising the two components, which could be reliably differentiated by clinical observers. In view of this, the present study has utilized these dimensions as a guide for selecting items for the testing instrument (SORI). The behavioral dimension includes physical and verbal aggression against persons or objects. A typical item example would be: "Sometimes at home I would get into shouting matches with mom/dad."

The three subvarieties of Buss' action dimension referred to above are delineated in his discussion as follows:

1. Physical aggression against persons (PAP). Pain or injury to the other person is the intentional hostile action.

²¹Arnold H. Buss and Ann Durkee, "An Inventory for Assessing Different Kinds of Hostility," Journal of Consulting Psychology, XXI (1957), 343-349.

Examples are actual assault, fighting, shoving, etc.

2. Physical aggression against objects (POA). Intentional action involves attacking or destroying inanimate objects (inflicting pain or injury to animals is included here). Examples include kicking the table, or the dog, etc.

3. Verbal aggression (VA) involves verbal and vocal behaviors in which pain, injury, or insult is delivered to a person or group; or in which hostile tension is audibly expressed whether it is directed toward another or not. Examples are abusive speech, derogatory remarks, overly critical words, attacking statements, threats, curses; teasing, extreme argumentativeness, shouting, a loud voice.

The second general component focuses on the emotional dimension of hostility. Three subvarieties are grouped under the heading.

1. The first includes inner rage, irritability, and hostile tension (Rg). This involves intense negative emotions and a high degree of hostile tension. Rage is often "impotent" for despite the strength of the aroused emotions, there is little felt clarity about the source of these emotions and high degree of frustration about how to release or express them effectively. Examples are great irritability, explosiveness, grouchiness, a low threshold to annoyance, and exasperation so that the subject speaks of himself as having a "hot temper," or a "bad temper," or inclined to "blow up," "fly off the handle," get "hot under the collar." He may experience "sour stomach," etc.

2. The second subvariety of the emotional emphasis on hostility involves a less intense degree of antagonism and falls under

the definition of anger, belligerence, and animosity (A). Because of past specific experiences of "injury," there is a present, emotionally-laden attitude that indicates a readiness to express anger, to blame, and to find fault. Examples are the subject's derogatory attitude; he may show contempt, disdain, ill will reflected in an overly critical attitude, bitterness; he tends to "bear a grudge," to "look for trouble," to blame, or be angry with others rather than oneself.

3. The third subvariety of hostility from the emotional perspective is classified as resentment and indignation (R). This area includes an even lesser intensity of reaction to felt injury; both stimulus and/or response are milder and less acutely experienced than are those for "anger." It may occur when expectations are repeatedly frustrated, or when one's sense of justice or fairness is violated. The source may be an impersonal agency or an indefinite group. The resulting blaming or complaining attitude may not be directed toward one person. Examples are feelings of being treated unkindly, unfairly, inconsiderately. The subject feels "wronged," "slighted," "taken advantage of," "unreasonable demands" have been made on him, undue regard has been given to others. Whining, griping, complaining may express the dissatisfaction; one feels "hurt," "deprived." The subject may resent and be sensitive about criticism or about being given orders. Feelings of persecution related to real persons in the subject's life may fall in this category.

Whenever practicable, the above categories served as guidelines for the selection of items in each of the three general areas of investigation noted above (home, church, school). A fourth area

of focus has been labeled hostility--general (G). This category refers to self-other perceptions that indicate the more general disposition of hostility, the source or target of which is impersonal or indefinite. Although several subvarieties of hostility may be observed under this heading, the intention of this category is to focus on the generalizing of experienced hostility--an area not specifically tapped in the three general areas of home, school and church relationships. This dimension of the SORI scale parallels, in this respect, the MMPI (Hc) measurement. An example of the test items in this section would be: "I get a raw deal from life."

Measuring Permissiveness

Definition. It has been noted in Chapter II of this study that dimensions of parental behavior other than acceptance are held by some to be antecedent to undesirable behavior on the part of the child. Some studies indicate that permissiveness encourages aggression, and the uncritical extension of psychoanalytic theory has assumed that greater impulse gratification is associated with more favorable development, greater happiness, and better adaptation. Advocates of permissive child rearing have pointed to the adverse effects of repressive treatment and concluded that nonrestrictive procedures would result in more mature, better adjusted persons. The belief that parents who are accepting are necessarily permissive, democratic, and nonpunitive appears to have become a generalization although repeatedly

demonstrated as false.²² The term "democratic," as used here, refers to an attitude of respect for the person that is manifested by efforts to clarify and justify policies, willingness to allow free expression of opinions, and freedom to participate in planning and decisions--making all of these efforts, of course, geared to the age of the child.

The term "permissiveness" remains a vague one, generally associated with the absence of demands and restrictions, and indicative of greater parental acceptance, love, and democratic practices. In the present context the term "permissive" is employed to characterize demands and firmness of the significant other in structuring the subject's world of rules and demands and is not intended to carry connotations of acceptance; it is a method of management that may be carried out with varying implications of concern, care, and affection.

It has been predicted above that the same may be said for punishment. Although punitiveness may inhibit aggression,²³ an underlying disposition of hostility may be encouraged or dissuaded depending upon the perceived attitude of the punisher toward the subject; as with permissiveness; restriction may be carried out with varying implications of acceptance or rejection.

The consequences of permissiveness-punishment in this context regarding hostility is a question to which this study addresses itself. Testing employs modified items as noted above, taken primarily from

²²Coopersmith, op. cit., p. 182.

²³Arnold H. Buss, The Psychology of Aggression (New York: Wiley, 1961), p. 53.

the PARI scale plus items originally devised for this particular study. Subjects were asked how the significant-other would relate to questions representing categories of attitude and behavior such as the following:

1. Strictness--representing a clearly defined, structured, and enforced set of demands. Example: "My folks believed that children who are held to firm rules grow up the best adults."

2. Demands--the greater number of demands implies a higher level of perfection before the subject is judged as competent. Example: "My religion makes many demands, but the result is a liberating experience."

3. Consistency--whereas the first two areas indicate firmness and the extent of demands, this variable deals with the question of whether the expectations are backed up by supervision and control. Example: "I just never knew where I stood at home," or, "I had certain, specific duties at home; if I didn't perform them I could expect to be punished."

4. Attitude--is the other perceived by the subject as being positively inclined, or negatively? For example, "It seems like I was always getting punished in school, but never rewarded for the good things," would indicate the subject's perception of school administrative attitude as negative. On the other hand, items like "I feel rewarded and loved more than judged or criticized by my church," would indicate the subject experiencing the church as having a positive attitude toward himself. This fourth category referring to attitude involves overtones of acceptance-rejection experience.

The prediction has been that perceived positive attitudes will be self-confirming experiences for the subject and provide the real matrix for low scores in hostility ratings rather than permissiveness, or restriction.

Measuring Self-Confirmation

Definition. To measure the degree of experienced self-confirmation, two perspectives are drawn in the inventory. First, statements relating to the subject's self-image; this dimension is included so as to make a comparison between purported "self-esteem" approaches to personality assessment and the subject's perception of the attitudes of others toward himself. The self-image dimension of measurement in the inventory includes items of an attitudinal and behavioral nature. These items, as noted above, were drawn from the Self-Esteem Inventory (SEI) and the California Psychological Inventory (CPI) traits labeled self-acceptance (Sa) and well-being (Wb). Typical items in this area would be: (1) I'm easy to like (attitude); (2) I give in very easily (behavior).

Coopersmith²⁴ notes four factors contributing to self-esteem; one of these is the amount of respectful, accepting and concerned treatment one receives from significant others--"we value ourselves as we are valued." Modifying this view, the bias of this study has been more in accord with Anderson's²⁵ contention that irregardless of how

²⁴Coopersmith, op. cit., p. 37.

²⁵Camelia Anderson, "Guilt Is Not the Problem." A paper

others see us we are inclined to cling to a basic sense of self-worth to the point of demanding recognition. It is further the assumption of this investigation that one's sensed validation of that worth is intricately interwoven with the "feedback" perceived as coming from the significant others (persons, groups, institutions) in one's life.

Consequently, the second medium for measuring self-confirming experience focuses on the subject's perception of significant-other attitudes and behavior toward himself that give indications of acceptance or rejection.

At the core of parental sentiments toward their child are their attitudes of love and approval for the child as he is, as an infinitely precious person. Other persons tend to value him for his appearance, abilities, performance, etc., but parents who experience the meaning of agape love can express approval to a child who is limited in his attributes and functioning, as well as unqualified acceptance even though their strong disapproval of the child's behavior is expressed. Previous studies²⁶ have revealed some of the important ways in which acceptance can be expressed: devotion to the child's interests, sensitivity to his needs, expressions of affection, approval, etc. What is stated regarding parent-child relationships is applicable in this study to significant-other--subject relationships. Unconditional love that is expressed in the care, concern, and recognition of the

presented to the Clinical Pastoral Education class at the California Institute for Women, 1967.

²⁶Coopersmith, op. cit., p. 165.

preciousness and worth of the person irrespective of his capacities or behavior is both a central thrust in creative, whole making relationships and in the teachings of Jesus.

To further explicate, acceptance is considered in this study as an appropriate reaction to the subject's behavior and a delineation of limits as to what he may expect and demand. Appropriate reaction does not signify unlimited approval, but an expressed attitude of concern, caring, and respect for the person. Levy²⁷ suggests that extreme expressions on the part of the others may be perceived as rejection by the subject.

The premise of "acceptance," then, is that perceived significant-other acceptance has an enhancing effect upon the subject; he experiences it as self-confirming (confirming his worth-fulness). Inasmuch as the approach is from the subject's view of whether the significant-other is accepting, it is difficult to relate specific antecedent significant-other practices with specific and/or consequent subject personality variables. Thus, it needs to be reemphasized that it is the attitude of the other as perceived by the subject that is of prime importance. Although this may be expressed in a variety of behaviors and with different degrees of intensity, it is the general feeling of acceptance as experienced by the subject that is crucial here.

Items selected to measure acceptance include statements intended to assess both specific and general manifestations of

²⁷D. M. Levy, Maternal Overprotection (New York: Columbia University Press, 1943), cited in Coopersmith, op. cit., p. 167.

significant-other attitudes and behavior as perceived by the subject. Illustration of some of the categories labeled to facilitate a thorough assessment of acceptance follows.

1. Parent affection--"I experienced both warmth and tenderness as a child."

2. Concern, or availability--"It seems like most of my teachers took a personal interest in me."

3. Attention--"Mother's/dad's attitude at home seemed to be that it was a waste of time to talk about my problems."

4. Joint activities--"We were always going places and doing things together at home."

Although it is recognized that full equality of rights and participation in decision-making is not a practical arrangement for parent-child relationships, Baldwin²⁸ notes that young children may experience respectful treatment if they perceive parents attempting to clarify policies and as willing to allow free expression of opinions, and freedom to participate in planning and decision-making. Mothers willing to allow freedom of expression and independent action in accordance with the age of the child give indication of recognizing and respecting the child's significance and individuality. She indicates that she does not see the child as an extension of herself but as a separate and significantly worthwhile individual. Coopersmith expresses the keynote of this dimension of acceptance under definition

²⁸A. L. Baldwin, J. Kalborn, and F. Breese, "Patterns of Parent Behavior," Psychological Monographs, LVIII (1945), 268.

of what he labels "democratic relationship."

The essential features of democratic practices are clearly established policies, established to permit the greatest possible latitude in individual behavior, within which discussion, disagreement, and deviation are permitted without punishment or coercion. Within these bounds, policies must be justified, and members must be given voice and choice on issues that bear upon their welfare and privileges. Freedom within established limits, and the right to participate in the ongoing dialogue within those limits and without penalty, are the benchmarks of the democratic family.²⁹

Coopersmith allows for specification of rules and expectations, including flexible enforcement within the context of respect for the individual's significance and individuality. This dimension of experienced relationship was measured by items intended to assess the subject's perception of significant-others relating to himself in the following areas:

1. Encouraging communication--"I've just never felt free to openly disagree with my teachers."
2. Tolerance--"Dad has little tolerance for failures."
3. Equality--"Teachers have a superior attitude."
4. Independence--"Doctrines of the church should never be questioned."
5. General attitude--"I have a real warm feeling toward the church."

In addition to the above approaches, perception of the subject's assessment of the church as meaningfully and realistically significant in his life was measured through the medium of items drawn from Howard Clinebell's questions relating to the integrating efficacy

²⁹Coopersmith, op. cit., p. 202.

of one's religious beliefs and practices.³⁰ Typical items, modified for the present study, are:

"Being an SDA helps me to appreciate and enjoy life more."

"The church helps me to be more sensitive to other's needs."

"Seventh-day Adventism encourages the freedom to express doubt without fear of judgment."

"My church holds that the law is more important than people."

"The fellowship of the SDA church is a real experience of love and acceptance with no strings attached."

Measuring Self-Image

Coopersmith³¹ notes that Aronson³² shows that persons are generally unwilling to accept evidence that they are better or worse than they themselves have decided. Prescott Lecky³³ both proposed and demonstrated that self-appraisals are relatively resistant to change because of the individual's need for psychological consistency. Coopersmith³⁴ suggests that experiments conducted in the area indicate that the self-esteem of an individual remains constant for many years,

³⁰Howard J. Clinebell, Mental Health Through Christian Community (New York: Abingdon Press, 1965), pp. 31ff.

³¹Coopersmith, op. cit., p. 5f.

³²E. Aronson and J. Mills, "The Effects of Severity of Initiation on Liking for a Group," Journal of Abnormal Social Psychology, LIX (1959), 177-181, cited by Coopersmith, *ibid.*, p. 5.

³³Prescott Lecky, Self Consistency (New York: Island Press, 1948), cited by Coopersmith, *ibid.*

³⁴Coopersmith, op. cit., p. 6.

the general appraisal of his worth having been arrived at some time preceding middle childhood. Coopersmith defines self-esteem as "a personal judgment of worthiness that is expressed in the attitudes the individual holds toward himself. It is a subjective experience which the individual conveys to others. . . ."35 As noted above, it is essential to keep in mind the distinction between self-esteem (self-worth) and the subject's self-image (the product of "feedback").

To recast the above proposals in the context of the theory held in this study, one obvious implication is that the subject who perceives the "feedback" from significant others to be not confirming his sensed self-worth (self-esteem) would logically protest the inconsiderate treatment. An opposite, and just as obvious implication might be that having concluded (by virtue of previous non-confirming experiences) by middle childhood that he is not considered by others to be "worthy," he would then tend by virtue of his preconditioning, to perceive others relating to him in a manner that confirms this "unworthiness." In either case he would probably experience the war within of which Horney speaks, and the resulting conflicting experience of self-love and self-hate involved in the pride system.

In light of the above suggestions, this matter of interest has been pursued in this study to probe for a relationship between self-image ("self-esteem" as the term is used by Coopersmith and others) and self-confirming perception. In the case of the former implication mentioned above, one might expect to find a negative

³⁵Ibid., p. 5.

correlation between self-esteem and self-confirmation in hostile subjects. On the other hand, a positive correlation between low scores in self-image and low scores in self-confirming perceptions might be evident in the hostile personality if the second implication were true. To measure this relationship, items were included in the testing instrument to test self-image. Examples are:

"I often wish I were someone else."

"I'm easy for the other students to like."

TEST FORM

In order to determine degrees of experience and perceived attitude and/or behavior, optional responses to SORI test items were presented in a five-point scale, rather than the usual true-false approach. Scaling item responses allows for scores that more correctly indicate the subjects true experience and result in a more critical measurement. In addition, the scale facilitates easier scoring and ranking for making correlations, as well as dividing the sample group into subgroups.

An example of the SORI form employed to assess the subjects' experience of parental acceptance by way of assessing his perception of parental availability is as follows:

"Dad was always a sympathetic listener when I needed to talk."	Exactly		Definitely		
	Right		Wrong		
	5	4	3	2	1

A high score on similar items would tend to indicate a firm sense of

parental acceptance. Items were stated both positively and negatively so as to effect a balance in true-false responses. Numerical ratings were reversed when necessary to correctly weight the resulting scores.

Test items were reproduced in a reusable booklet and responses punched out on IBM cards. To facilitate clarity the 210 items were grouped in six sections of thirty-five items each, labeled "A" through "F", thus matching the thirty-five columns on the IBM card. Consequently, six answer cards, "A" through "F", were employed. A seventh card provided the personal data for each student's packet of answer cards.

ADMINISTRATION

The SORI test was administered to students in regular fifty-minute class periods. The measure of the total sample was completed within a four-day period, toward the end of the spring semester of school.

In a printed introduction (see Appendix C) the subjects were instructed regarding the mechanical features of using the IBM answer cards and the matter of scale weighted responses was explained.

The recorder of this study administered all of the tests so as to insure consistency in the presentation. The subjects were told they were participating in a research project assessing SDA adult student personality characteristics and attitudes. They were assured that any information received would be used only in conjunction with the purpose of the research and would be safeguarded by the same rules of secrecy that apply to information obtained in other professional

contacts.

To encourage openness and candor the subjects were finally instructed to not fill in the blank space referring to "name." Each student then drew a number at random and punched that number on his packet of cards so as to keep his answer cards intact, while at the same time assuring him of anonymity.

VARIABLES

The Religious Background of the Subjects

As indicated above, the subjects for this investigation were Seventh-day Adventist students enrolled in the various health-related schools at Loma Linda University. However, certain information relative to the religious background of the subject was not included in the measurement. For example, no detailed consideration was given to (a) the extent of the subject's experience in denominational schools prior to enrollment at LLU; (b) the length of time the subject had been a member of the church; (c) whether the subject was reared in an Adventist home; or (d) how long his parents had been Adventists.

Such detailed information was not considered vital to an objective evaluation of the central hypotheses. However, inasmuch as this study is an investigation involving Seventh-day Adventist subjects, the above critical measurements are pertinent to theological implications for Seventh-day Adventists. In considering the effect on the subject of the Adventist home, school, and church, one is ultimately forced to deal with whether SDA students who have been raised in SDA homes are more inclined to be hostile than those who are new

converts; and whether SDA subjects who have always attended SDA schools are more inclined to be hostile than those SDA subjects who are enrolled in an SDA institution for the first time.

Absence of detailed and critical assessment in the area of the religious background of the subject does indicate an inadequacy in the testing instrument for measurements providing important data in discussing theological implications. For example, it would have been of interest in this study to ascertain if parental authoritarian demands were perceived by the subject to be made in the form of church standards requirements; and at what ages were these experiences most likely?

In a study by Heppenstall (1951)¹ the examiner concluded that there was no significant difference in "belief-experience" correlations between Adventist college students with Adventist parents and those Adventist college students who did not have Adventist parents. Further, there appeared to be no significant difference in "belief-experience" correlations between Adventist college students who had attended Adventist schools prior to college and those Adventist college students who were in an Adventist school for the first time.

Heppenstall's findings are not conclusive evidence of the ineffectualness of Adventist parents or schools. For example, college students in Adventist schools for the first time may be representative

¹Edward Heppenstall, "A Functional Approach to the Study of Religious Education in Seventh-day Adventist Colleges" (unpublished doctoral dissertation, University of Southern California, 1951). This study will be discussed in Chapter VI.

of a select group in that they may be in Adventist college more by free choice made at a more mature level. Further, they may represent a select group in that church membership has been more inclined to be a free adult choice. There has been no pressure from classmate peers to be baptized, for example. In addition, if the student does not have Adventist parents, he is more likely not to experience the pressure of parental or peer urging, nor the sense of obligation to please parents by joining the church or attending the denominational college.

However, Heppenstall's findings do provide important implications for the present study; especially, inasmuch as detailed information in this area was not secured by the SORI instrument.

On the other hand, general information providing a point of reference was gathered in the area under discussion. Ninety-seven percent of the subjects involved in the study had attended denominational schools prior to enrollment at Loma Linda. Ninety-three percent of the subjects indicated they had Adventist parents. The weight of evidence indicates a general Adventist background.

Church Doctrine: Content vs Manner of Communication

No items were specifically used in the instrument to measure the relationship between hostility and doctrinal content on the one hand, and hostility and the subject's perception of the manner in which he was taught the doctrine, on the other. However, it is felt that provision is made for the latter dimension, through items included, for example, in the Democratic-Authoritarian scale (d), and those pertaining to Independence (I). Examples would be items like: "I have always

felt free to express open disagreement with church teaching and policy"; or, "The church encourages independent thinking."

Inasmuch as items regarding the subjects' attitudes toward content of church doctrine are not included in the instrument, critical assessment in this area is not provided for in the SORI instrument. Consequently, in the chapter discussing theological implications, this study will draw on results of the investigation made by Heppenstall.²

The Family Influence

Investigators have reported how impressed they are by the frequency with which quarrelsome or broken homes have occurred in the childhood of prejudiced people.³ The variable of marital status was not included in the present study. It appears evident that feelings of the subject regarding parental self-confirmation are probably affected by the relationship between parents. Further, the attitude of parents toward others outside the immediate family presents another factor. Allport notes "prejudice is not taught but caught from an infected atmosphere."⁴ Again, however, although marital status does have its effect on the experience of the family members, it is a variable that does not affect support or rejection of the hypotheses forming the focal issue in this study. This variable, however, should

²Ibid.

³Gordon W. Allport, The Nature of Prejudice (New York: Doubleday, 1958).

⁴Ibid., pp. 285, 299.

be provided for in future studies similar to the present one. Of critical interest is the degree in which the church figures in the family "problem."

Sample Sources

As indicated above, subjects were SDA students enrolled in the health-related schools at Loma Linda University. Specifically, the students were those enrolled in required religion classes, three sections of which were taught by the author. Two other sections were enrolled in classes taught by a colleague in the department of religion. All tests, as indicated above, were administered by the author for the purpose of uniformity. However, a marked degree of hostility was evidenced by some members of the colleague's classes. When advised that the test was oriented for Adventists and that no one was forced to fill out the inventory, about twenty of the class of sixty walked out. Fifteen of these were non-Adventists. However, only three of those in the author's class failed to take the test. Two of these were non-Adventists. Although two thirds of the students in the colleague's class who walked out were non-Adventists, still the question arises, Were the members of the author's class hiding their hostility? The testing did take place only a week before semester grades were compiled. On the other hand (and one likes to think of it this way), were the author's students less hostile and more cooperative by virtue of the rapport established by the end of a semester of free give-and-take regarding religious beliefs and practices in an atmosphere of mutual respect?

Then, too, what about the other classes where hostility appeared to be openly expressed by a one-third walkout? Did this leave the less hostile subject to be tested? This appears to be the evident suggestion.

Finally, although anonymity was provided for by drawing numbers, non-attendance by a member of the class in which the examiner was also class professor obviously negates anonymity for that member.

The above variables suggest, then, a skewness in any curve that might be attempted in picturing the degree of hostility in typical SDA students. This is a factor to be taken into consideration when one evaluates the data for the purpose of securing a spread of hostility (H) scale scores; it is also a factor of significance in assessment of hostility control (Hc).

On the other hand, the variables under discussion are considered to be of relatively insignificant importance regarding the central hypotheses of this study. Reliable correlations of hostility and self-confirming experiences, it is suggested, are not dependent on the normality or skewness of the sample's hostility curve.

It is suggested that the above areas, especially the first two pertaining to (1) religious background and (2) doctrinal content vs manner of presentation, provide fruitful fields for future investigation on SDA campuses in the study of hostility.

Attitude Testing

Cronback notes that attitude testing has been severely criticized because instruments have been used without their validity having

been established. The failure to demonstrate their validity has been due, in part, to the difficulty of finding criteria. Attitude tests are designed, he notes, "not to replace less convenient ways of measuring attitude, but to fill the need for any sort of measuring device." We know little about a man's attitude except what he tells us, so that "there is no sure way of comparing his self report, his public attitude, with his private beliefs."⁵

This problem is inherent in the present study which attempts to deal with the disposition of hostility, an attitudinal stance for living, for relating to one's environment. However, if one accepts the postulate that man responds, behaves on the basis of his perception, realization of the central purpose of this study becomes a more realistic possibility, in spite of its attitudinal orientation. The focus here is on the relationship between what the subject perceives and how he responds.

⁵Lee J. Cronback, Essentials of Psychological Testing (New York: Harper, 1949), pp. 375ff.

Chapter V

TEST RESULTS AND DISCUSSION

The question that forms the thrust of this study asks, "Is the disposition of hostility correlated to self-other relationships that are perceived as not confirming one's sense of self-worth?" Although some theorists have held that frustration is the primary antecedent to hostility, others suggest that this is true only when frustration is perceived as threat. This suggestion provides a starting point for this study which holds as a basic assumption the postulate that the most primitive and basic thrust in humans is self-survival and that this thrust is expressed in behavior that is intentionally affirming to self-worth, on the one hand, and behavior that demands environmental responses that confirm self-worth, on the other hand. When behavior is not self-affirming, or when self-other relationships are not experienced as self-confirming, the resulting frustration may be experienced as threat. A consequent defensive stance may be assumed by the person that is indicative of hostility.

This chapter discusses the results of testing 172 adult students in an attempt to determine whether there is indication of a positive correlation between the disposition of hostility and relationships with significant others perceived by the subject as not self-confirming.

The plan is to discuss the correlation of variables studied in

context of the two predictions set forth at the beginning of this paper, namely: (1) there will be no significant correlation between permissive-restrictive patterns of relationship and the disposition of hostility, and (2) there will be a significant positive correlation between relationships perceived as non-self-confirming and the disposition of hostility. To facilitate ease and clarity in the development of discussion, presentation of the results of testing Hypothesis II will precede the evaluation of Hypothesis I.

Discussion, then, will proceed under three general headings; the first, HOSTILITY AND HOSTILITY CONTROL, comprises a brief, comparative reference to these two attitudinal measurements; the second section discusses Hypothesis II under the heading, HOSTILITY AND SELF-CONFIRMING RELATIONSHIPS. The closing discussion of this chapter focuses on Hypothesis I: HOSTILITY AND PERMISSIVE-RESTRICTIVE RELATIONSHIPS.

HOSTILITY AND HOSTILITY CONTROL

Hostility and hostility control measurements were secured through two scales in the SORI instrument (H and Hc). High correlation between hostility (H) and hostility control (Hc) scores (.6633) suggests that SDA students who tend toward a disposition of hostility are of the passive-aggressive type.

The 172 subjects were rated on a scale with recorded Hc scores ranging from 26 to 143 (possible total = 175). The spread of scores was divided into thirds; the resulting scale revealed 7 subjects falling in the lower third of the total sample while 22 scores made

up the top third. One hundred and twelve subjects out of the total sample scored in the upper half on the Hc scale. A percentage tabulation is pictured in Table I.

Table I
Hostility Control (Hc)

Low	Low Medium	High Medium	High
7%	29%	51%	13%

Although hostility control (Hc) scores are significantly correlated with hostility (H) scores in the total tabulation, this high relationship does not hold in all three of the general areas of experienced subject-other perception. For example, hostility (H) scores significantly correlate with acceptance-rejection scores in both school (As) and church-related (Ar) experience; the type of hostility involved appears to be overt. Further, pairing hostility control (Hc) with the subjects' perception scores on church-related acceptance (Ar) resulted in correlations bordering on the insignificant level (-.1455). In addition, hostility control (Hc) paired with church-related democratic perception scores (Dr) revealed even less significant results (-.0123). In contrast, however, hostility control (Hc) scores when correlated with parent-subject relationships perceived as accepting and democratic (Ap and Dp) resulted in the significant negative correlation readings of -.3317 and -.2835 respectively. Table II tabulates these contrasts.

The implications appear to be that hostility tends to be more

Table II

Hostility Control (Hc) and Acceptance (A) and Democratic (D)
Relationships Pertaining to Church and Parents

Area of Perception	Hostility Control (Hc) and Acceptance (A)	Hostility Control (Hc) and Democratic Relationships (D)
Subject-church perception	Hc:Ar = $-.1455$	Hc:Dr = $-.0123$
Subject-parent perception	Hc:Ap = $-.3317$	Hc:Dp = $-.2835$

overtly expressed in relation to church and school than in subject-parent relationships. This suggestion is supported, at least, by independent-dependent (I) measurements in the area of church relatedness. The following comparison of correlations is significant: although hostility toward the church (Hr), when compared with the subjects' experience of independence in his relationship to the church (Ir) results in the significant correlation of $-.5511$, a similar comparison between hostility control (Hc) scores and church-related independence (Ir) results in the insignificant correlation coefficient of $-.1111$. This comparison is tabulated in Table III. Apparently teacher and institution pose as less threatening targets for open hostile expression than do parents.

This is not to imply, however, that hostility toward the church (Hr) is displaced. High scores on the Hr scale correlated significantly with high scores on the Ar (church-related acceptance) and Dr (church-related democratic experiences) scales. This significance will be discussed below.

Table III

Hostility Control (Hc) and Church-Related Independence (Ir)
Correlations Compared with Church-Related Hostility (Hr)
and Church-Related Independence (Ir) Correlations

Hostility Control (Hc) and Church-Related Independence (Ir) Correlations	Church-Related Hostility (Hr) and Church-Related Independence (Ir) Correlation
Hc:Ir = $-.1111$	Hr:Ir = $-.5511$

HOSTILITY AND SELF-CONFIRMING RELATIONSHIPS

Measurements of self-confirming experience were obtained, primarily, through two scales in the SORI instrument; the acceptance-rejection scale (A) and the democratic-authoritarian scale (D). Students measuring high on the hostility scale (H) tended to score low in experiences of both acceptance and democratic relationships. There was a highly significant negative correlation ($-.6728$) between hostility (H) and acceptance (A). There was a similarly significant negative correlation between hostility (H) and democratic (D) experience ($-.6169$). Hypothesis II was confirmed in the investigation; subjects who tend to experience self-other relationships as non-self-confirming are disposed toward hostility.

Testing in the three designated areas of significant-other relationships revealed scores consistent with the prediction of Hypothesis II. Hostility toward parents (Hp) and parental acceptance as perceived by the subject (Ap) revealed a highly significant negative correlation ($-.6807$). Hostility toward parents (Hp) and experienced democratic relationships with parents (Dp) were also

Table IV
Hostility and Self-Confirmation

Area of Perception	Hostility (H) and Acceptance (A)	Hostility (H) and Democratic (D) Experiences
General	H:A = $-.6728$	H:D = $-.6169$
Subject-parent relationships	HP:AP = $-.6807$	Hp:Dp = $-.6838$
Subject-school relationships	Hs:As = $-.3407$	Hs:Ds = $-.2427$
Subject-church relationships	Hr:Ar = $-.6831$	Hr:Dr = $-.6089$
School-church score contrasts	Hs:Ar = $-.6002$	Hs:Dr = $-.4448$
General hostility and parental confirmation	H:Ap = $-.4979$	H:Dp = $-.4852$
General hostility and church confirmation	H:Ar = $-.5912$	H:Dr = $-.5082$

negatively correlated ($-.6838$).

Significant scores emerged as the result of comparing hostility toward school and church respectively with acceptance and democratic relationships in these areas ($Hs:As = -.3407$; $Hs:Ds = -.2427$; $Hr:Ar = -.6831$; $Hr:Dr = -.6089$).

An interesting contrast emerged in the scores obtained in some of the cross correlations in this area of investigation. Hostility directed toward school was more significantly correlated with acceptance and democratic relationships relating to religion than with those experiences related to school. Correlations between school directed

hostility and school based acceptance and democratic experience were significant ($Hs:As = -.3407$ and $Hs:Ds = -.2421$). However, when comparing school directed hostility with religion based acceptance and democratic experience a much higher correlation is revealed ($Hs:Ar = -.6002$ and $Hs:Dr = -.4448$).

The implication of the relative scores obtained in cross correlations between school and religion suggests that "school" is perceived under the umbrella of religion and students experience acceptance-rejection, or democratic-authoritarian relationships at school in the context of religion. It is logical to expect that relationships in a religiously-oriented school will be interpreted in that context. The institution and representatives of that institution are perceived as speaking for the church.

The highly significant place of religion is emphasized in the comparatively high correlations between hostility and church-related acceptance-rejection, as well as democratic-authoritarian perceptions. Total hostility scores revealed a higher correlation coefficient with church-related experience than with perceived parental acceptance ($H:Ap = -.4979$, but $H:Ar = -.5912$; also $H:Dp = -.4852$, but $H:Dr = -.5082$).

It has been suggested in the early chapters of discussion that self-image is the product of perceived "feedback" from significant others. If this is true, subjects with a low score in self-confirming experience will also rank low in self-image scores. Further, self-image scores should reveal a negative correlation with hostility. These assumptions were found to be true in the study. Self-image (S)

and acceptance (A) scores were positively correlated (.3643); self-image (S) and democratic (D) scores were positively correlated (.4128). Tentative conclusions may be drawn that subjects tending to experience relationships with significant others as self-confirming will tend to score higher in self-image ratings than subjects who tend to experience relationships with significant others as non-confirming to self-worth. It would be expected, then, that subjects tending to score high in self-image ratings will tend to score lower in hostility ratings than do those subjects who score low in self-image ratings. This expectation was confirmed. Hostility (H) and self-image (S) correlations were significantly negative (-.4781).

An attendant variable to the democratic-authoritarian (D) scale was employed to measure the subjects' perception of significant-other relationships as fostering independence or dependence. A scale (I) was developed for this purpose. Subjects were inclined to experience relationships that tend to foster independence as acceptance experiences (I:A = .5156), and tended to equate independence relationships with democratic relationships (I:D = .5336). The logical proposal follows: subjects tend to perceive dependency-fostering relationships as authoritarian and rejecting experiences. A significantly negative correlation between independence and hostility was a reasonable expectation. This expectation was confirmed (I:H = -.4979). Results are recorded in Table V.

A detailed summary of the above report relative to testing Hypothesis II would be redundant. Hypothesis II was confirmed in this investigation. Indications are that students disposed toward

hostility tend to perceive relationships with significant other persons, or institutions as non-self-confirming.

Table V
Self-Image, Independence, Self-Confirmation
and Hostility

Scale Variable	Acceptance Perception	Democratic Relationships	Hostile Perceptions
Self-image	S:A = .3643	S:D = .4128	S:H = -.4781
Independence	I:A = .5156	I:D = .5336	I:H = -.4979

HOSTILITY AND PERMISSIVE-RESTRICTIVE RELATIONSHIPS

Other studies have supported the thesis that aggression is encouraged with permissiveness and diminished with restrictiveness, so that children reared by authoritarian parents, for example, tend to be less aggressive than those reared by permissive parents. Whereas this may be true regarding aggression, the proposal of this paper denies this relationship between permissiveness-restrictiveness and hostility. The prediction made in this study declared that there would be no significant correlation between hostility and permissive-restrictive experience.

A high positive correlation (.7205) was evidence between hostility (H) and relationships designated on the SORI scale as "restrictive (P)." This significant positive correlation prevailed consistently throughout the subvariable comparisons as well. Hostility toward parents (Hp) and the subjects' perception of parents as restrictive (Pp) revealed a positive correlation of .5533. In the

second general area of investigation, with the school as target, the highly significant correlation (.6638) emerged between hostility (Hs) and the subjects' perception of the school as restrictive (Ps). An investigation in the area of subject-church relationships revealed a similarly high correlation (Hr:Pr = .6205).

Table VI

Hostility and the Subjects' Perception of Restriction
in Relating to Significant Others

General	Subject-Parents	Subject-School	Subject-Church
H:P = .7205	Hp:Pp = .5333	Hs:Ps = .6638	Hr:Pr = .6205

The hostility evidenced by the sample tended to be directed toward the perceived source of restriction, suggesting a direct rather than displaced hostility. Although significant correlations were evidenced between hostility toward both school and church, and parental restriction (Hs:Pp = .2193 and Hr:Pp = .2272, respectively), this score is relatively low when compared with the high correlations shown above. To venture some explanation for the above correlations and the apparent contradictory evidence insofar as validation of Hypothesis I is concerned, the following suggestions are offered.

To begin with, one explanation for the high correlation between permissive-restrictive perceptions and hostility may be found in the testing instrument. Critical review of items included in the P scale indicated a duplicity of assessment. For example, in section C, item 12 reads: "At home it seems like I was only loved if I behaved."

Again, in section A, item 10: "I feel burdened down with the multiplied standards of the church." Both of these statements were employed to assess the subjects' perception of permissive-restrictive relationships. Critical focus on P relationships exclusive of the other variables is crucial here. The statements in P are intended to address only the subjects' perception of strictness, consistency of discipline, multiplicity of demands, etc. It is obvious that both of the above items include other dimensions in the emotionally charged words that tend to evoke responses more appropriately related to the D, or A scales of the inventory. Of the 25 items in the P scale, at least 5 are similarly weighted. The instrument needs further refining in this area.

A second explanation for the above H-P correlations may be found in the suggestion that permissive-restrictive patterns may be interpreted differently. For example, as noted in Chapter II of this study, permissiveness might be perceived as indifference and neglect while restriction bears the message of loving concern and caring enough to provide guidelines. On the other hand, permissiveness might be interpreted as a democratic relationship, bringing with it an experience of freedom, of being understood and trusted while restriction may be experienced as authoritarian oppression. Hypothesis II indicates that a key factor in how permissiveness-restrictiveness is interpreted is the attitude of the significant other.

A third suggestion is that hostile students are inclined to give this negative interpretation to restriction. This possibility is suggested, in part by the evident relationship between restriction

and hostility ($P:H = .7205$), on the one hand, and restriction and acceptance correlations ($P:A = .5600$), on the other. Restrictive scores also correlated negatively with democratic relationships ($P:D = -.5408$). The implication is that the high $H:P$ correlation may be the result of perception colored by the preconditioning of the subject. That is, the vicious cycle of hostility according to the postulate, in oversimplified form, runs something like this: perceived relationship as non-confirming--threat, fear, hostility--heightened percepts of non-confirmation, etc. The suggestion is, then, that the non-confirmed person will be biased toward non-self-confirming perceptions. By virtue of his disposition toward hostility, he will tend to see his world as hostile.

Three explanations have been suggested in an attempt to find some justification for the evident denial of Hypothesis I as a valid prediction. A fourth explanation might simply be that the hypothesis is invalid. To further investigate the relationship between hostility and permissive-restrictive experience, another testing approach was made on the basis of the first suggestion above; duplicity of item content in the P scale.

First, high and low scorers on the parental self-confirmation scales (A_p and D_p) were sorted and arranged on a continuum comprising the top and bottom thirds. Then comparisons were made between the sorted scores (A_p and D_p) and scores obtained from responses made by these subjects to hostility (H). Finally comparisons were made between the sorted A_p and D_p scores and scores obtained from responses to selected items taken from the parental permissive-restrictive (P_p)

scale. The following Pp scale items were selected to clarify possible duplicity in that scale.

1. Item A34, "I never got scolded at home."
2. Item C3, "At home I was punished for not doing well but not rewarded for succeeding."
3. Item C12, "At home it seems like I was only loved if I behaved."
4. Item D33, "I could always expect a 'well done' at home when I deserved it."
5. Item F25, "My parents believed that a child is grateful later on for strict training."

Results of the above comparisons are as follows:

1. As would be expected, high scorers on the Ap and Dp scales tended to rank low on the H scale, while low scorers on the Ap and Dp scale ranked high. This has already been substantiated in the discussion of correlations in the first section of this chapter.

2. Both high scoring subjects and low scoring subjects on the Ap and Dp scales emphatically denied the statement: "I never got scolded at home." Both groups also equally perceived parents as believing that "a child is grateful later on for strict training."

3. High scorers on the Ap and Dp scales, however, (a) denied emphatically that they were "punished at home but not rewarded"; (b) denied emphatically that they were "loved only if they behaved"; (c) definitely affirmed that they "could usually expect a well done at home" when it was deserved. To the contrary, subjects scoring low on the Ap and Dp scales were inclined to (a) perceive themselves as being

"punished but not rewarded at home"; (b) perceive parents "loving them only if they behaved"; (c) deny that they received a "well done" at home when it was deserved.

Table VII

A Summary of Comparisons Made Between High and Low Confirmation Experience and Responses Made to Selected Items from the P Scale

Degree of Self-confirming Experience	Responses to Selected Items from the P Scale				
	Item A35 "never scolded"	Item C3 "punished but not rewarded"	Item C12 "loved only if behaved"	Item D33 "well done if deserved it"	Item F25 "strict training"
High scores in A and D	Definitely untrue	Definitely untrue	Definitely untrue	Definitely true	True
Low scores in A and D	Definitely untrue	True	True	False	True

A similar assessment was made to ascertain high and low hostility (H) correlations with selected items from (1) the permissive-restrictive (P) scale, (2) the democratic-authoritarian (D) scale and (3) the independence-dependence (I) scale. T scores of high significance (2.561 and greater) were recorded indicating the following results: Students who were highly hostile felt that they were (a) "punished but not rewarded" at home; (b) "loved only if they behaved"; that they (c) "had no right to their own point of view" and that their parents insisted on "always being right." Students falling in the low range of scores on the H scale tended to deny the above statements as descriptive of their relationships with parents. Religion appeared to be a central factor; high hostility scorers felt that they "could not talk with parents about religion without it ending in an argument."

Table VIII

High and Low Hostility Correlations with Selected Items
from P and D Scales Relative to Subject-Parent
Relationships

Selected P and D Scale Variables	t Score	Level of Significance
Items B12 + B16 + E25 "Parents always right." "No right to own point of view at home."	7.348	0.000000
Item C3 "Punished but not rewarded."	6.105	0.000000
Item C12 "Loved only if behaved."	5.089	0.000002
Items C24 and C28 "Couldn't talk with parents about religion without it ending in an argument."	4.855	0.000007

In the area of school relationships, highest t scores were evidenced relative to perception of SDA schools as (a) multiplying rules to the point of leaving "no room for independence" and (b) perceived teachers to be insistent that their position not be challenged in class. Low H scale scorers negated these claims.

Regarding religion, highest t scores emerged regarding the following items, indicating the most crucial issues to be those involving perceptions of the church as authoritarian. Students scoring high on the hostility scale experience the church as (a) "inclined to use rather than support" them; (b) "too protective"; (c) "an authoritarian religion fostering dependence"; (d) denying

Table IX

High and Low Hostility Correlations with Selected Items
from D and I Scales Relative to Student-School
Relationships

Selected D Scale Variables	t Score	Level of Significance
A11 ". . . teachers insist on their position not being challenged . . ."	4.129	0.000094
B17 ". . . school rules leave no room for independent thinking"	4.944	0.000047

them the right to "think things through for themselves." These
students felt (e) "burdened with the standards of the church."

Table X

High and Low Hostility Correlations with Selected Items
from the P, D and I Scales Relative to
Student-Church Relationships

Selected P, D and I Scale Variables	t Score	Level of Significance
A10 "Burdened with standards of church"	6.530	0.000000
B11 "Church inclined to use me rather than support me"	5.376	0.000001
C5 "Church too protective"	3.343	0.000000
D12 "SDA an authoritarian religion that tends to dis- courage independence"	8.001	0.000000
E24 "Church not encouraging one to think things through for himself regarding religion"	3.162	0.000000

Tentative conclusions are drawn from the above data:

1. Inasmuch as both high and low Ap Dp scorers perceived parents as strict, there appears to be no significant correlation between self-confirmation and restrictive perceptions (P) insofar as these selected items are concerned. The same tentative conclusions hold for hostility (H) and restrictiveness (P).

2. On the other hand, high Ap Dp scorers perceived themselves rewarded, as well as loved unconditionally, while low Ap Dp scorers experienced love as conditional; love was on the basis of performance.

Inasmuch as high Ap Dp (low hostility) scorers saw parents as strict, yet felt rewarded and loved, while low Ap Dp (high hostility) subjects who also perceived parents as strict, experienced them as unrewarding, and loving only conditionally, it seems justifiable to suggest that (a) perception may be colored by the preconditioning of the subject; that (b) some P items in the SORI instrument do not critically measure permissive-restrictive experience; and finally, (c) the subjects' perception of the significant other as a confirming person is a key factor in how the subject interprets permissiveness and restrictiveness.

3. Although definite conclusions cannot be drawn, evidence at least suggests the probability of continued research into the relationship between hostility and permissive-restrictive experience resulting in conclusions that support Hypothesis I of this study. At least, it seems reasonable to suggest that the crucial factor, insofar as the disposition of hostility is concerned, is not permissive-restrictive experience, but self-confirmation.

4. Finally, high t scores emerging from the comparisons made between high and low hostility experience and responses made to selected items from the P, D and I scales further confirm the proposition that the disposition of hostility is significantly correlated to the quality of relationship referred to in the study as authoritarian. This conclusion is supported by the high positive correlation (.8184) between acceptance-rejection (A) and democratic-authoritarian (D) scores. Hostile subjects are inclined to be persons experiencing the church as repressive and manipulative, fostering an unhealthy dependency and depriving one of the opportunities for growth through working out his own salvation. Unconditional acceptance and regard for the personhood and worth of the individual is not experienced by the hostile person in his relationship with the church.

SUMMARY

Basic assumptions of this study suggest that man possesses an elemental sense of self-worth; that his most primitive thrust in life is to affirm that worthfulness. Further, he not only behaves self-affirmingly, he requires responses from his environment that are self-confirming (accepting) responses.

Test results suggest that when responses from one's environment are perceived as non-self-confirming (rejecting), man's defensive reaction to the resulting experience of threat to self-worth is characterized by the disposition of hostility.

It has been suggested in the foregoing discussion that although the behavior of the hostile personality is, in its primacy, self-

affirming, hostile responses actually militate against the self because they tend to be of a compulsive nature (driving the person), to evidence a bias toward unrealistic exaggeration (both perceptually and behavioristically, according to Horney's pride system), and are inclined toward destructive reactions (gaining relief from threat at the other's expense). The resulting sense of self-enhancement thus experienced, it is suggested, is a false and consequently fleeting security or satisfaction that tends to reinforce the vicious and destructive cycle of perceived non-self-confirmation (self-threat)--hostile response (non-confirming to the other)--perceived non-confirmation, etc.

The implication is evident, then; hostility is attended by a bias to perceive one's environment as hostile and both the disposition of hostility and the distorted perception (which reinforce each other) tend to grow out of the experience of not feeling accepted or regarded by significant others as worthwhile. In this state, then, even intentionally confirming gestures on the part of others are inclined to be read by the subject as non-confirming and experienced as threat, resulting in the hostile protest.

It is important to note that the disposition of hostility attended the experience of non-self-confirmation in all three of the general areas of perception studied--home, school and church. In these areas of experience non-confirmation did not tend to be related to strictness. On the other hand, non-self-confirmation was experienced in relationships where the subject felt that he had no voice in issues concerning himself, where he did not feel free to ask

questions, to give an opinion, or to disagree openly with authority. The subject was inclined to feel rejected and to be hostile if he experienced these relationships as too controlling, not leaving room for making choices and, in general, encouraging dependency. The subjects gave marked evidence of hostility if the relationship was perceived to indicate that the institution of the church was more important than the people.

The positive side of the picture suggests that acceptance responses from significant others tend to be self-confirming to the subject, resulting in feelings of security and trust, and the disposition of loving cooperation expressed in acceptance responses toward the significant other. Further, whereas the tendency to perceive one's environment as hostile marks the experience of the non-confirmed person, the bias of the person who experiences self-confirmation is toward seeing his environment as friendly, confirming and accepting. Responses from significant others that may be interpreted as rejection by the hostile person tend to be interpreted by the self-confirmed person as expressions of concern and love. This is not to infer that the person experiencing self-confirmation is inclined toward a pollyanna assessment of life. To the contrary, it is suggested that the person experiencing self-confirmation is inclined to be delivered, so to speak, from the bias of hostility and is, consequently, more realistically oriented, more keenly perceptive. Not only does he tend to interpret the behavior of significant others from the perspective of intention, or motive, but being thus oriented he is less inclined to be threatened by the hostile responses of others. Consequently,

he is more likely to be disposed toward a realistic acceptance of his environment and toward a confirming response to others irregardless of circumstance. The self-confirmed person is more likely to perceive the negative behavior of others toward himself without experiencing self-threat because he is not relating to his environment from a need-deficit base to begin with. He is Maslow's growth-oriented personality; one whose basic sense of self-worth has been adequately confirmed in his relationships with significant others. Therefore he does not have to experience self-confirmation in every relationship.

Indications are, then, that the crucial factor in student attitude and development is the quality of relationship one experiences with the significant others in his world. Indeed, it is the quality of the relationship that may determine, in the final assessment, who the significant others in one's experience really are.

Chapter VI

THEOLOGICAL IMPLICATIONS

STATEMENT OF THE PROBLEM

Tentative conclusions drawn from the focus of investigation in this study support the proposition of the central hypothesis, namely, subjects inclined toward a disposition of hostility are subjects experiencing relationships with significant others as non-self-confirming. Results of this study further indicate that a significant portion of the sample involved experienced a relationship with the church which may be classified as non-self-confirming. The question to which this chapter addresses itself is, "What are some of the theological implications of these findings?" The following discussion does not pretend to be an in-depth study of the key tenets of Seventh-day Adventist doctrine. It is an attempt to draw some theological inferences for the church in light of the philosophical-psychological suggestions inherent in the assumptions and tentative conclusions of this study.

More specifically, this chapter attempts to answer the question, If the church is intended to provide a matrix for redemptive experience,¹ why, then, the evidenced hostility and concomitant

¹For a more detailed discussion of the purposes of the church, the interested reader is referred to Ellen G. White, Acts of the Apostles (Mountain View: Pacific Press, 1911), chapter I.

non-self-confirming percepts on the part of certain subjects in this study regarding relationships with the church?

The focus of this chapter is on the church. Admittedly, the home is of prior significance; the predispositioning of the child by home environment has been noted in Chapter IV of this study. However, although this variable is not ignored, it does not provide the focus for discussion in the present chapter. The intention here is to attempt a general assessment of Seventh-day Adventist teaching and doctrine, mainly in those areas where authoritative documentation has been secured.

Inasmuch as the writings of Ellen Gould White provide a basic and authoritative criterion for Seventh-day Adventists,² the following discussion will draw heavily on her works. The plan will be first to discuss positive (creative) statements of Adventist doctrine relative to some of the basic postulates in this study. This will be followed by a critical exploration of some of the negative implications of church teaching that may be indicative of possible sources of perceived

²Questions on Doctrine (Washington: Review and Herald, 1957), chapter III. Seventh-day Adventists regard E. G. White's writings as "containing inspired counsel and instruction concerning personal religion and the conduct of denominational work." Although she is regarded as one who "possessed the gift of the spirit of prophecy," Adventist doctrine gives prior authority to the Bible. Mrs. White states in explicit terms the relation of her writings to the Bible: "Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light." Review and Herald (January 20, 1903). Again, she notes: "The Lord designs to warn you, to reprove, to counsel, through the testimonies given, and to impress your minds with the importance of the truth of His word." Testimonies for the Church (Mountain View: Pacific Press, 1948), V, 665. Cited in Questions on Doctrine, p. 92f.

authoritarianism and the concomitant disposition of hostility toward the church. Finally, some remedial efforts and suggestions will be presented within the perspective of the church as "family."

SOME BASIC POSTULATES AND THE CREATIVE THRUST OF ADVENTIST DOCTRINE

To introduce a descriptive discussion of positive aspects of Adventist doctrine, consider the basic postulate that man possesses an elemental sense of self-worth in light of the biblical thesis that man is created in the image of God. Interpretation of the priestly writer is recorded in a variety of opinions.³ At one extreme are those who take the phrase in a most concrete sense, concluding that man is made after an actual, physical model of God. At the other extreme are the interpretations which depart completely from the concrete meaning and include only the spiritual emphasis, using words like "personality," "self-consciousness," "self-determination," "freedom of will," "reason," "moral capacity," etc.

Concreteness appears evident in Ellen G. White's interpretation of the concept *imago dei*; she declares, "Man was to bear God's image, both in outward resemblance and in character."⁴ The Adventist Bible Commentary qualifies her statement with the notation that the

³For evidence of the variety of scholarly opinions, see "Bibliography," The Interpreter's Dictionary of the Bible (New York: Abingdon, 1962), II, 685.

⁴Ellen G. White, Patriarchs and Prophets (Mountain View: Pacific Press, 1958), p. 45.

"image was most evident in terms of man's spiritual nature. He became a 'living soul,' or rather living being, endowed with a free will, a self-conscious personality."⁵

Insistence on a detailed concreteness insofar as "image of God" is concerned is not the issue. The above reference is for descriptive purpose, emphasizing that the message to be grasped is the implied glory and dignity of the whole man that the Creator intends to be revealed through this crowning act of creation; perhaps a glory to be seen in the dignity of his physical bearing, but a beauty and dignity more emphatically revealed through such characteristics as self transcendence, rationality, freedom, morality and agape love; those unique characteristics that provide the wherewithal for man, alone, to enter into creative interaction with his world.

In the context of this Judeo-Christian heritage one is confronted with the distinctive value of man, and to speak of an elemental sense of self-worth appears to be a logical and reasonable postulate for Adventists. White notes that "above all lower orders of being, God designed that man, the crowning work of His creation, should express His thought and reveal His glory."⁶ It is in this same vein that she notes that man is created to be the "temple of God."⁷

⁵Seventh-day Adventist Bible Commentary (Washington: Review and Herald, 1953), I, 216.

⁶Ellen G. White, Ministry of Healing (Mountain View: Pacific Press, 1905), p. 415.

⁷Ellen G. White, Desire of Ages (Mountain View: Pacific Press, 1940), p. 161.

Consequently, Christianity "teaches self-respect, respect for the dignity of man as man, a regard for every member of the great human brotherhood."⁸

In reference to the parable of the lost coin (Luke 15:8), White notes its value in spite of the fact that it lay in dirt and was buried beneath rubbish.

[It] was a piece of silver still. Its owner sought it because it was of value. . . . As the coin bore the image and superscription of the reigning power, so man at his creation bore the image and superscription of God. Though now marred and dim through the influence of sin, the traces of this inscription remain upon every soul. God desires to recover that soul and retrace upon it His own image in righteousness and holiness.⁹

The parable of the lost coin points up the value of man and man's responsibility to man. This worth of man is emphasized in "the mystery and glory of the cross" by which we are led "to discern His estimate of the value of the soul."¹⁰ Recognizing man's value helps us to "realize the importance of working for our fellow men."¹¹ In fact it is "the inhumanity of man toward man" that is "our greatest sin."¹²

The coin is not aware it is lost.¹³ It is the valuable, but passive object of search. The active, subjective counterpart of the

⁸Ellen G. White, Education (Mountain View: Pacific Press, 1952), p. 240.

⁹White, Ministry of Healing, p. 163.

¹⁰Ibid.

¹¹Ibid.

¹²Ibid.

¹³Ellen G. White, Christ's Object Lessons (Washington: Review and Herald, 1941), p. 193f.

parable of the lost coin is the parable of the prodigal son.¹⁴ In the context of this study, it is man's self-affirming thrust and his demand for self-confirmation that is prominent; this is by virtue of a worth-ful-ness (imago dei) that is really there! The problem is that expression (revelation) of that worth (imago dei) to others only occurs when behavior reveals those characteristics referred to above as "creative."¹⁵ It may be put this way then: man needs to love (agape) for only in loving does man creatively affirm himself and only in loving does he evoke creative, self-confirming responses from his environment. "The consciousness of being appreciated is a wonderful stimulus and satisfaction. Sympathy and respect encourage . . . , and love itself increases as it stimulates to nobler aims."¹⁶

The basic assumption of "self-preservation" in this study indicates the centrality of self-love in human nature. The theological justification for this in Adventist teaching is centered in the concept imago dei. In the context of this study, affirmation of self-worth is the thrust of man's every expression and confirmation of it is implied in every demand that his environment recognize him as a person of worth. Self-preservation in the creative sense of the word (actualizing imago dei), however, involves loving oneself creatively. White notes that:

While we should not think of ourselves more highly than we ought

¹⁴Ibid.

¹⁵See page 107f. of this study.

¹⁶White, Ministry of Healing, p. 361.

[unrealistically], the Word of God does not condemn a proper self-respect. As sons and daughters of God, we should have a conscious dignity of character in which pride and self-importance have no part.¹⁷

Thus, loving oneself is not the narcissistic preoccupation with self that issues out of a deficit in love relationships (self-confirmation). It is a recognition and acceptance of the reality of imago dei regarding oneself irrespective of the other variables that go to make up uniqueness of character and performance.

As Glasser indicates, man not only needs to know that he is loved, he needs to love.¹⁸

White indicates that it is a law of his nature that in loving man feels good about himself,¹⁹ fulfills himself,²⁰ and develops the art of loving.²¹ This tends to beget loving,²² self-confirming responses from his environment, reinforcing his sense of love-worthiness. To love is basically essential to self-survival.²³

What is being emphasized here is that creative self-preservation is realized, in the ultimate sense, within the context of love.

¹⁷Ellen G. White, Our High Calling (Washington: Review and Herald, 1961), p. 143.

¹⁸William Glasser, Reality Therapy (New York: Harper and Row, 1965), p. 5.

¹⁹White, Testimonies, V, 565.

²⁰White, Acts of the Apostles, p. 551.

²¹Ibid.; White, Christ's Object Lessons, p. 86f.

²²White, Testimonies, V, 167, 168; White, The Adventist Home (Nashville: Southern Publishing, 1952), p. 198f; White, Desire of Ages, p. 519.

²³White, Testimonies, II, 415.

White has made this emphasis in her comment on Jesus' reference to the "implanted seed" (John 12:24): ". . . the law of self-sacrifice is the law of self-preservation. . . . So in human life, to give is to live."²⁴ This is a "law of nature,"²⁵ White observes; "everything speaks and acts the will of the Creator . . . the spire of grain bursts through the ground" because it does "not resist His working."²⁶ Man, alone "made in the image of God, endowed with reason and speech" is the one unappreciative of His gifts and disobedient to His will."²⁷ It is by cooperating with God that the "power of man may be efficient for good." This does not imply that "our will should be destroyed"; this "very attribute" is "necessary" in accomplishing "the work He would have us to do," for the faith necessary in this cooperative venture is the "faith that works by love and purifies the soul."²⁸

Love, consequently is not mere impulse, but a principle, a power²⁹ that, when put into action "modifies the character, governs the impulses, controls the passions, and enobles the affections."³⁰ It "sweetens the life, and sheds a refining influence on all around."³¹ Although it is a "tender plant" to be "cultivated and cherished," when this is done, "it will bring in under its influence all the

²⁴White, Christ's Object Lessons, p. 86f.

²⁵Ibid., p. 81f.

²⁶Ibid.

²⁷Ibid.

²⁸Ellen G. White, Selected Messages (Washington: Review and Herald, 1958), I, 375f.

²⁹White, Acts of the Apostles, p. 551.

³⁰Ibid.

³¹Ibid.

powers of the mind and heart."³²

To love, according to White, is the "sum of righteousness."³³ She makes this observation in commenting on the law of love as Jesus expresses it in response to the lawyer's question regarding the "great commandment" (Matthew 22:35-40). She emphasizes the need for love in the twentieth century.

The lesson is no less needed in the world today than when it fell from the lips of Jesus. Selfishness and cold formality have well nigh extinguished the fire of love, and dispelled the graces that should make fragrant the character. Many who profess His name have lost sight of the fact that Christians are to represent Christ. Unless there is a practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christian.³⁴

Man needs to love because to love is to be human; it is both to experience self-fulfillment and to reveal the truth about God to the world.

God created man that every faculty might be the faculty of the divine mind; and He is ever seeking to bring the human mind into association with the divine. He offers us the privilege of cooperation with Christ in revealing His grace to the world, that we may receive increased knowledge of heavenly things.

Looking unto Jesus we obtain brighter and more distinct views of God, and by beholding we become changed. Goodness, love for our fellowmen, becomes our natural instinct. We develop a character which is the counterpart of the divine. Growing into His likeness we enlarge our capacity for knowing God. More and more we enter into fellowship with the heavenly world, and we have continually increasing power to receive the riches of the knowledge and wisdom of eternity.³⁵

³²White, Our High Calling, p. 173.

³³White, Desire of Ages, p. 504.

³⁴Ibid.

³⁵White, Christ's Object Lessons, p. 355.

The theological thrust of this investigation proposes that the deep demand for self-confirmation "can ultimately be satisfied only through self-conscious experience of the steadfast love of God."³⁶ The humanistic emphasis suggests that this experience comes to realistic and authentic fruition in the context of one's experiencing "the love of others around him."³⁷ This experiencing the love of others is to perceive the other appreciating oneself as a worthwhile person. White emphasizes that such "love for one another is sacred."³⁸ She refers to it as "sanctified love" and finds it "higher, more constant, courteous and unselfish" than one is accustomed to seeing. It "preserves Christian tenderness . . . and benevolence . . . and enfolds the human brotherhood in the embrace of God, acknowledging the dignity with which God has invested the rights of man."³⁹

In order to experience creative self-affirmation and be other-confirming as well as experiencing self-confirming responses from his environment, man must relate responsibly to his world. That is, he must experience what it means to love--to appreciate and respect the environment, to accept others unconditionally. White counsels to "give love rather than exact it."⁴⁰ She notes that this involves

³⁶Frank W. Kimper, "Love in Personality Development." A paper presented to the class Advanced Supervised Pastoral Counseling, The School of Theology at Claremont, 1970, p. 2.

³⁷Ibid.

³⁸Ellen G. White, Sons and Daughters of God (Washington: Review and Herald, 1955), p. 315; SDA Bible Commentary, V, 1140.

³⁹Ibid.

⁴⁰White, Ministry of Healing, p. 361.

recognizing "the good qualities in each other" and that it is this "consciousness of being appreciated" and "respected" that is the real "satisfaction" and "stimulus" for growth.⁴¹ She keenly observes that "if we wish to do good to souls, our success . . . will be in proportion to their belief in our belief in, and appreciation of, them."⁴²

Behaving in other-confirming ways is creatively self-affirming. White counsels, "He who wishes to preserve his own self respect must . . . not . . . wound . . . the self respect of others." This is a "sacred enjoinder in all relationships," including "the dullest, the most blundering."⁴³ In other words, the person creatively affirming himself is the man who relates to others as persons of infinite worth. This is not to imply the sacrifice of openness nor the compromise of integrity. To the contrary, the creatively affirming person is realistically and responsibly (lovingly) honest regarding that person's behavior. Dealing with "discord" or "warding off division" through love does not indicate the need to "sacrifice principle" nor "surrender truth" although "concessions" may need to be granted.⁴⁴

While love as "an active principle . . . keeps the good of others continually before us, thus restraining us from inconsiderate

⁴¹Ibid.

⁴²Ellen G. White, Fundamentals of Christian Education (Nashville: Southern Publishing, 1923), p. 281.

⁴³Ellen G. White, Gospel Workers (Washington: Review and Herald, 1948), pp. 122, 123.

⁴⁴Ellen G. White, Review and Herald (Washington; January 16, 1900).

actions"⁴⁵ and, while it is "gentle, courteous" and "compassionate . . . toward others, whether they suit our fancy or not, whether they respect us or treat us ill,"⁴⁶ still, it is practical, realistic and responsible. There is a distinction between "the pure, unselfish love which is prompted by the spirit of Christ, and the unmeaning deceitful pretense." This "base counterfeit" that has "misled many" confuses "the distinction between right and wrong by agreeing with the transgressor instead of faithfully showing him his errors. Such a course never springs from real friendship."⁴⁷ There are times when one needs to experience "the rebuke that is love . . . the blow that wounds to heal . . . the warning that speaks of hope."⁴⁸ Christ, our example, always spoke the truth in love.⁴⁹

It is in this context of the self-affirming--confirming relatedness of responsible love (agape) that one enjoys the redemptive experience of loving interaction with God.

When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted.⁵⁰

Selfishness and pride hinder the pure love that unites us in

⁴⁵White, Testimonies, V, 124.

⁴⁶Ibid., p. 123f.

⁴⁷White, Testimonies, V, 171.

⁴⁸White, Acts of the Apostles, p. 516.

⁴⁹White, Desire of Ages, p. 353.

⁵⁰Ibid., p. 678.

spirit with Jesus Christ. If this love is truly cultivated, finite will blend with finite and all will center in the infinite. Humanity will unite with humanity, and all will be bound up with the heart of infinite love.⁵¹

True sanctification comes through the working out of the principle of love. "God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:16).⁵²

The life and teaching of Jesus places emphasis on this tri-perspective summation of what it means to be Christian. His response to the query regarding the great commandment is eloquently concise: "Love the Lord thy God . . . and thy neighbor as thyself" (Matt. 22: 36-40). It is the proposal of this paper that the three dimensions are so intricately interwoven that, ultimately, one is not experienced without the other. To put it more explicitly, not only must one love oneself in order to love others, in the ultimate sense one must experience God's love in order to love oneself. In light of the foregoing discussion, this seems to be in accord with statements drawn from the writings of Ellen G. White.

It is further proposed in context with the foregoing, that experiencing God's love involves knowing what it means to be loved by significant others in one's world;⁵³ and loving God is expressed in both realistic self-love and the responsible expression of love for others. White notes that "our first duty to God and our fellow

⁵¹SDA Bible Commentary, V, 1140.

⁵²White, Acts of the Apostles, p. 560.

⁵³White, Desire of Ages, p. 515. The author notes that "the mother's love represents to the child the love of Christ."

beings is in self-development."⁵⁴ It is along this vein that Outler moves when he observes:

Christianity, at least in basic intent, is a true and integral humanism, as deeply and urgently committed to human self-fulfillment as any secular humanism can be. But it steadily maintains that the human possibility and its attainment is a project which God and man share together. God as Creator-Spirit; man the wayward creature of God's love and care.⁵⁵

Consequently, in Adventist theology to be Christian, to be Christlike is, in the ultimate sense, to be human.⁵⁶ One is most godly when he is most authentically human.

A theology is necessary, then, that appropriates the natural (religious) thrust of the human self so as to help men find access to each other and to God. As noted above, the one personal, self-confirming experience enhances the probability for the continuing enrichment of the other.

It has been postulated in this study that all behavior is self-preserving behavior. Self-preserving experience that is creative occurs only in the context of loving cooperation with one's environment, primarily other selves. Consequently, such self-preserving experience is both creatively self-affirming and other-confirming behavior. Self-affirming behavior that is not other-confirming (accepting) is gained at another's expense and the very mode of

⁵⁴Ellen G. White, Child Guidance (Nashville: Southern Publishing, 1954), p. 164.

⁵⁵Albert C. Outler, Psychotherapy and the Christian Message (New York: Harper and Row, 1954), p. 177.

⁵⁶White, Desire of Ages, pp. 353, 466.

accomplishment tends to negate the plea for self-confirmation which is fulfilled in the great commandment of love that respects the personhood of others. The command does not establish the truth, but is so stated because it is the truth--a realistic statement of the natural order of things. Man finds self-confirmation only as he finds access to others who respond in self-confirming ways. Further, he finds access as he becomes accessible; that is, as he behaves in a loving, accepting, other-confirming manner. Such a person is affirming himself creatively. He is not involved in self-other destructive behavior. The thrust is loving; the affect is integrating, whole making, growth producing.

This is in the context of the true nature of man as portrayed in the Scripture, as well as Adventist theology. Man is made for social interrelatedness, for fellowship.⁵⁷ He finds fulfillment of himself in relationship to his environment--loving, cooperative relationships characterized by mutual access, mutual trust and appreciation.⁵⁸

It is this emphasis on "access" that provides the focal point for the Adventist doctrine of justification which insists that God is always accessible. The one condition is faith;⁵⁹ man needs to accept his acceptance. White, writing to a friend "troubled by doubts and

⁵⁷White, Patriarchs and Prophets, p. 46.

⁵⁸White, Fundamentals of Christian Education, p. 281.

⁵⁹Ellen G. White, Steps to Christ (Mountain View: Pacific Press, 1952), pp. 64-69.

fears regarding . . . acceptance by the Lord," counsels:

His word to you is "Fear not: for I have redeemed thee, I have called thee by name; thou art mine. . . ." God is waiting to bestow the blessing of forgiveness, of pardon . . . of the gifts of righteousness, upon all who believe in His love and accept the salvation He offers.⁶⁰

It is love that grants us access; love initiated by God, modeled by Jesus.⁶¹ Christians are called to become the incarnate word, to love with a love akin to Jesus love; to love with unconditional regard; to be accessible to others and encourage them to become accessible. This is both a mutually self-affirming and self-confirming experience because it is the authentically human experience of loving and being loved. White notes that "the soul craves love of a higher, purer order"⁶² and the common setting for this love is social interaction; "it is through social relations that Christianity comes in contact with the world";⁶³ consequently, "the love revealed in Christ's life . . . is to be seen in His followers."⁶⁴ This love is "impartial,"⁶⁵ dynamic and self-energizing,⁶⁶ awakening love in return;⁶⁷

⁶⁰Ellen G. White, Testimonies to Ministers (Mountain View: Pacific Press, 1962), p. 516f.

⁶¹White, Christ's Object Lessons, p. 189.

⁶²White, Testimonies, II, 415.

⁶³White, The Adventist Home, p. 428.

⁶⁴White, Review and Herald, January 9, 1900.

⁶⁵White, Testimonies, VII, 225.

⁶⁶White, Testimonies, II, 551.

⁶⁷White, Desire of Ages, p. 519; Testimonies, II, p. 95.

and is evidence of "the image of God being restored in humanity."⁶⁸

Under the circumstance, then, to speak of the experience of the "vertical" and "horizontal" as distinctly separate experiences is to confuse the issue. The person who loves God by virtue of the fact that he is freed to love, is a person who loves his fellowman and relates to him on that level. In addressing herself to the "slavery of sin," White notes that "Every soul that refuses to give himself to God is under the control of another power. He is not his own. He may talk of freedom but he is in abject slavery."⁶⁹ The obvious explanation is that he has not become "one with Christ" who "is the truth." It is, she quotes, "the truth" that "makes you free" (John 8:32).⁷⁰ This is an authentically human-divine experience; it is "the only condition upon which the freedom of man is possible," inasmuch as "subjection to God is," in actuality, "restoration to one's self,-- to the true glory and dignity of man."⁷¹ This observation is complementary to the one noted above relative to the dynamics of "pure love"; which is modeled by Jesus; and which tends to result in one's "consciousness of being appreciated."⁷² It is this love which tends to "unite humanity with humanity," to "blend finite with finite," and to "center in" and "be bound up with the heart of Infinite

⁶⁸White, Desire of Ages, p. 678.

⁶⁹Ibid., p. 466.

⁷⁰Ibid.

⁷¹Ibid.

⁷²White, Ministry of Healing, p. 361.

love."⁷³ This love knows no barriers. "The heathen," ignorant of God, may "cherish His principles" and give "evidence that the Holy Spirit has touched their hearts . . . they are recognized as the children of God."⁷⁴ The person who loves his neighbor is a person who is loving God, whether he refers to Him by that symbol or not.

To realistically assess the negative side is to become aware of the tragic fact that a child who has not experienced the acceptance of agape love from at least one significant other in his life does not really know what it means to love. Further, his God must emerge as a non-accepting God. White notes, on the one hand, that it is "by beholding love in their parents that children are led to obey the fifth commandment";⁷⁵ and that educating children to "respect father and mother" involves giving them "the opportunity of seeing the father offer kindly attentions to the mother and the mother rendering respect and reverence to the father."⁷⁶ On the other hand, the same author observes that children tend to learn to "love and trust and obey their Saviour as they love and trust and obey their parents"⁷⁷ and that "the love which . . . the parent manifests for the child" provides a "mirror" for "the love of Jesus"⁷⁸ A "mother's love," for

⁷³SDA Bible Commentary, V, 1140.

⁷⁴White, Desire of Ages, p. 638 (comment on Rom. 2:14f).

⁷⁵White, The Adventist Home, p. 198f.

⁷⁶Ibid.

⁷⁷Ibid., p. 199.

⁷⁸Ibid.

example, "represents to the child the love of Christ."⁷⁹

Significant others are interpreters of God.

The character revealed in the contact of daily life will interpret to the child, for good or for evil, those words of God:--"Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Ps. 103:13). "As one whom his mother comforteth, so will I comfort you" (Isa. 66:13). Happy the child in whom such words as these awaken love and gratitude and trust; the child to whom the tenderness and justice . . . of father and mother and teacher interpret the love and justice of God.⁸⁰

Thinking of the parent as a "mirror" or an interpreter of what God is like, one is sobered by the following counsel that is reminiscent of the central thrust of the doctrine of justification noted above: "Do not treat your children only with sternness . . . do not expect them to be perfect . . . by so doing you will close the door of access . . ."⁸¹ The creative context for "firmness" is that it be "mixed with love."⁸²

Evidences of this investigation indicate that the child who experiences only sternness is inclined to feel unaccepted, rejected, non-confirmed. All he knows is disapproval. Love for him is earned, merited, worked for. It is thus suggested that his whole orientation for living, including his relationship with God, tends to become a production, salvation-by-works style of relating and God is accessible only on those terms. His world is a disapproving world. His God is

⁷⁹White, Desire of Ages, p. 515.

⁸⁰White, Education, p. 244f.

⁸¹White, Testimonies, I, 387.

⁸²Ibid., p. 388.

a God who accepts him conditionally, and self-confirmation is experienced only on condition of "measuring up"--he feels loved "only if he behaves." So he commits himself to the task of building an image that conforms. But this is always a losing proposition because one never quite measures up to the idealized and godlike self-image with its unreachable demands--demands upon oneself that express what one perceives as the conditions to be met before he is loved.

What is the only possible redemptive answer to the dilemma? Adventists find the answer in the "good news" of the Gospel which declares a man to be accepted on the basis of his intrinsic worthfulness. He is loved because he is a person. To recognize man as a child of God is to both love oneself⁸³ and to see each other as worth loving;⁸⁴ that is, worth relating to with unconditional regard and respect for his personhood;⁸⁵ it is to relate to him in the context of the expression of Jesus that is referred to as the "golden rule." This is the only creative context and the biblical matrix for self-confirmation as well as self-affirming behavior;⁸⁶ and it is the antidote for hostility and its destructive tendencies. "It is not earthly rank, nor birth, nor nationality, nor religious privilege, which proves that we are members of the family of God; it is love, a love that embraces all humanity." This is the hallmark, because "it

⁸³White, Our High Calling, p. 143.

⁸⁴White, Ministry of Healing, p. 163.

⁸⁵Ibid., p. 361.

⁸⁶White, Gospel Workers, pp. 122, 123.

is only the Spirit of God that gives love for hatred . . . does good hoping for nothing again."⁸⁷ "The oil of love removes the soreness done by wrong."⁸⁸

To speak of "love," according to White, is not to speak of "sentimentalism."⁸⁹ Agape love is not an emotion,⁹⁰ although it is not devoid of feeling.⁹¹ To love with the quality of love revealed by Jesus is to relate with unconditional regard and respect for the personhood of others.⁹² This kind of relating has been characterized in the study by the word "acceptance." It means relating to the other not on the basis of his achievement, but on the basis of his personhood. It means "appreciating"⁹³ the person; it means to respond not on the basis of his behavior, but on the basis of his intention, his hope, his bid for self-confirmation. It means to tune in beneath the surface and to "hear" his cry to be needed, wanted, respected, regarded to be worth as much as the next self. To respond to another on this wave length is to love with agape love--with the kind of love modeled by Jesus Christ, the God-man--the love of God for man expressed

⁸⁷Ellen G. White, Thoughts from the Mount of Blessing (Mountain View: Pacific Press, 1956), p. 75.

⁸⁸White, Testimonies, VII, 261f.

⁸⁹White, Sons and Daughters of God, p. 147; Ellen G. White, Great Controversy (Mountain View: Pacific Press, 1911), p. 558.

⁹⁰SDA Bible Commentary, VI, 1101.

⁹¹White, Sons and Daughters of God, p. 101; White, Desire of Ages, p. 516.

⁹²White, Ministry of Healing, p. 163.

⁹³Ibid., p. 361.

through man. To so respond involves both mercy and judgment, support and confrontation, approval and disapproval.⁹⁴ It means a realistic relating that both refuses to compromise integrity yet insists upon remaining accessible to the other.⁹⁵

This dynamic of acceptance that both provides the milieu for self-confirmation in the present study and forms the nucleus for the Adventist doctrine of justification appears, as well, to be central in Erik Erikson's thought regarding the crucial role of identity formation in development of the life cycle. In speaking of the individual's need to be recognized by those around him, he defines "recognition" to mean

something beyond a mere recognition of achievement; for it is of great relevance to the young individual's identity formation that he be responded to, and be given function and status as a person whose gradual growth and transformation make sense to those who begin to make sense to him.⁹⁶

Acceptance is redemptive in that it helps one to "find his way," frees him to find himself, to sharpen his sense of identity. Shostrom,⁹⁷ in referring to Buber's "I-Thou,"⁹⁸ notes that in the

⁹⁴White, Testimonies, I, 388.

⁹⁵White, Testimonies, V, 123f, 171; White, Fundamentals of Christian Education, p. 281.

⁹⁶Erik Erikson, Identity and the Life Cycle (Psychological Issues, 1, 1). (New York: International Universities Press, 1959), p. 111.

⁹⁷Everett L. Shostrom, Man the Manipulator (New York: Abingdon, 1961, p. 51ff.

⁹⁸Martin Buber, I and Thou (New York: Charles Scribner's Sons, 1958).

creation of a "thou," by relating to another as a person rather than a thing, "I" becomes "Thou." In this experience the "I" is revealing to the other the meaning of the other's existence. He is communicating acceptance and sharpening the other's sense of identity. But in thus relating, his own sense of worth and identity is more significantly validated. As Howe notes, in this encounter the "Thou" reveals "the meaning of existence of the 'I' who confronts him."⁹⁹

It seems reasonable to suggest that this "saving" thrust of "acceptance" is central in all creative interaction. Parents reveal the meaning of existence to a child, the teacher to the pupil, the preacher to the parishioner.¹⁰⁰ The "revelation" is authentic if the hallmark of the relationship is acceptance. Everyday one's perception of who he is grows out of feedback from significant others. In turn, he communicates meanings of existence to others.

It bears emphasis that it is through experiencing acceptance that one is "redeemed," or "saved" from the persistent demand of his own needs to the point of getting a new slant on life. He is freed from the deficit cry of his own self, at least long enough to become realistically perceptive and to respond with acceptance toward others with the accepting spirit (agape) that is his God-given potential for creative relating, but which has been buried beneath the rubble of his own crying demands. In other words, acceptance provides the nest for

⁹⁹Reuel L. Howe, Man's Need and God's Action (New York: Seabury Press, 1965), p. 113.

¹⁰⁰Ibid.

a new style for living¹⁰¹ that is in accord with the nature of things.¹⁰² This new perspective for living is so radically different that Jesus refers to it as a "new birth" (John 3). It is, in truth, a new life that begins to emerge--a life movement from enslavement to freedom, from getting to giving, from fear and defensiveness to faith and trust, from rejection and manipulation to acceptance and loving cooperation. The trend is toward a life in accord with God, with one's fellowman, with oneself.¹⁰³

The psychological, then involves a theological, a religious dimension. It has to do with the very nature of one's being and one's world. A sense of rejection results in feelings of threat, of fear and anger. Continuity of the experience results in defensive measures and the underlying disposition of hostility. On the other hand, a strong sense of being accepted by significant others results in the good feelings about oneself that come with self-confirmation. One is released (from threat and fear) to face the truth about himself. He can take the risk of looking to see himself as he really is, accepting the unchangeable, rejoicing in the desirable, and setting about to change the changeable that is undesirable. But one no longer feels the need to hide inadequacies, or to build a false front in the frantic effort to trick, or coerce others to accept him. He is accepted. In the Adventist context, he is accepted by God--at the very core of his

¹⁰¹White, Desire of Ages, p. 678.

¹⁰²Ibid., p. 411.

¹⁰³Ibid.

being he is accepted, as he is. There is no need for pretension anymore.

White notes that when one has the deep sense of self-validation, self-confirmation that comes with the experience of being accepted, "new impulses are awakened . . . and the possibility of a new life."¹⁰⁴ One is, in the ultimate sense, at peace with God,¹⁰⁵ at peace with the world,¹⁰⁶ at peace with himself.¹⁰⁷ The "peace" is not the result of denial of truth, or of hiding from truth but a realistic response to truth¹⁰⁸--the truth about oneself-in-the-world in the context of the experience of acceptance.

It seems logical to suggest, at this point, that to reveal the meaning of existence through the medium of self-confirming communication (communicating acceptance) is another way of indicating the real thrust of the mission of the church.

Erich Fromm, in his discussion of psychoanalysis and religion, introduces his subject with these words:

I want to show in these pages that it is not true that we have to give up the concern for the soul if we do not accept the tenets of religion . . . the question is not whether man returns to religion and believes in God but whether he lives love and thinks truth. If he does so the symbol systems he uses are of

¹⁰⁴White, Ministry of Healing, p. 26.

¹⁰⁵White, Desire of Ages, p. 336.

¹⁰⁶White, Testimonies, IV, 65f.

¹⁰⁷White, Desire of Ages, p. 353.

¹⁰⁸Ellen G. White, Medical Ministry (Mountain View: Pacific Press, 1932), p. 217.

secondary importance. If he does not they are of no importance.¹⁰⁹

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secondary importance. If he does not they are of no importance.¹⁰⁹

Adventist theology would be inclined toward a modification of the above statement by suggesting that living love and thinking truth is the expression of God's grace¹¹⁰ in one's life and is the return to the primitive faith and belief in God revealed in the life and teaching of Jesus.¹¹¹ To be sure, the symbol is of secondary importance in that its value is measured by its adequacy to provide the necessary frame for the experience and expression of love and truth. Further, living love is impossible apart from thinking truth, inasmuch as it involves a realistic appreciation of life.¹¹² This suggests, then, that the primary mission of the church is to provide the model and matrix for living love and thinking truth--to provide the model and atmosphere, or climate for the culture and expression of responsible appreciation for others.

For Seventh-day Adventists this has always been the central mission of the church--in theory. A key reference in Adventist theology that is frequently quoted with prophetic emphasis, symbolically links love and truth and the second advent; "When the character of Christ shall be perfectly reproduced in His people, then He will

¹⁰⁹Erich Fromm, Psychoanalysis and Religion (New Haven: Yale University Press, 1961), p. 9. (Underlining mine.)

¹¹⁰White, Thoughts from the Mount of Blessing, p. 75.

¹¹¹White, Desire of Ages, p. 466.

¹¹²White, Testimonies, V, 123f.

come to claim them as His own."¹¹³ This is no legalistic demand; the same author declares:

The sanctification of the soul by the working of the Holy Spirit is the implanting of Christ's nature in humanity. Gospel religion is Christ in the life--a living, active principle . . . No man has pure love to God unless he has unselfish love for his brother . . . What is needed is the love of Christ in the heart . . . The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within.¹¹⁴

It is evident, to summarily recast these statements in the vocabulary of the present study, that to love like Jesus loved involves relating to others with unconditional regard and appreciation. It means to communicate acceptance and confirmation of the other as worthwhile.

In spite of the positive thrust of the foregoing descriptive account of Adventist teaching, evidences of this study indicate that the church has not adequately modeled this kind of love. To go back to Chapter V, it will be recalled that the feelings of hostility were attendant to feelings of not being appreciated. Hostility and non-self-confirming relationships appear to be concomitant experiences. Measurements of self-confirming experience were primarily obtained through two scales in the SORI instrument; the acceptance-rejection scale (A) and the democratic-authoritarian scale (D). Hostile students tend to feel unaccepted as persons of worth and view the church as authoritarian. It is of interest to note that the highest correlations to the disposition of hostility were not related to the subject's perception of the church as strict, but were evidenced in response to

¹¹³White, Christ's Object Lessons, p. 69.

¹¹⁴Ibid., p. 384.

questions relating to independence, feelings of fellowship and being listened to. Over half the sample tested openly admitted to experiencing the church as authoritarian and tending to discourage independence (foster dependence). Sixty percent of the students felt that the church claimed to be above question regarding its authority; only 34 percent felt that the church encouraged open discussion of the doctrines and a mere 24 percent felt that the church encouraged thinking things through for oneself. One third of the subjects felt "used" rather than "supported" by the church and only 24 percent responded affirmatively to the statement "I feel like a family member of real importance in our church." Consequently, as one might have predicted, the highest correlation regarding hostility directed toward the school (Hs) emerged in response to the statement "I resent having to take religion courses at LLU."

The church has given birth and nurture to numerous inspirational expressions such as defining "true education" as "the harmonious development of the physical, the mental, and the spiritual powers";¹¹⁵ or that the "mission" of education is to "train students to be thinkers and not mere reflectors of other men's thoughts";¹¹⁶ or that "love, the basis of creation and redemption, is the basis of true education";¹¹⁷ that "the unity for which Christ prayed" and "the glorification of God in our bodies and our spirits" involves us in cherishing "love and

¹¹⁵White, Education, p. 13.

¹¹⁶Ibid., p. 17.

¹¹⁷Ibid., p. 16.

respect for one another";¹¹⁸ that "there is an individuality in Christian experience that must be preserved in every human agent";¹¹⁹ and that "one of the very highest applications of these principles [recognition of personal responsibilities] is found in the recognition of man's right to himself, to the control of his own mind, to the stewardship of his own talents . . .".¹²⁰

In view of the creative and redemptive thread that runs through the writings of Ellen Gould White, one is confronted with the striking contradictory nature of the experience of many subjects of this investigation.

HOSTILITY AND SOME NEGATIVE IMPLICATIONS OF SEVENTH-DAY ADVENTIST DOCTRINE

The apparent contradiction between creative, philosophical-psychological implications of Adventist theology and evidences of the present study indicate a need to more carefully assess some of the authoritative expressions of the church in order to determine possible contributions in this area to the emergent disposition of hostility experienced by the sample.

Hostility in the study was significantly correlated with non-self-confirming experience. That is, the subject experienced

¹¹⁸Ellen G. White, Manuscript 20, 1905 (Washington: Ellen G. White Estate).

¹¹⁹White, Manuscript 6, 1889.

¹²⁰White, Testimonies, VII, 180.

significant others relating to himself in a manner qualified by such descriptive characteristics as conditional acceptance, insensitivity to needs, not clarifying or justifying policies and discouraging communication and independence. These characteristics are summed up under the term "authoritarianism."

The term, as employed in this study, implies lack of love or respect for the person. The authoritarian personality is inclined to rank people on a vertical scale so that one's worth tends to be evaluated on the basis of his accomplishments.¹²¹ The contrasting term "democratic," as employed in this study, indicates the tendency to respect other humans in a very basic fashion as "different from each other rather than better or worse."¹²² The democratic person is more inclined to allow for the other person's "own tastes, goals and personal autonomy, so long as no one else is hurt thereby."¹²³ His attitude seems to say, "all people are human beings, but they vary in their gifts."¹²⁴

The question to which this discussion now addresses itself is twofold: (1) Are there elemental characteristics in the content of some Adventist doctrines that tend to be experienced as authoritarian? (2) Are there elements in communicating Adventist doctrine that tend to be experienced as authoritarian and consequently non-self-confirming?

¹²¹Abraham H. Maslow, "The Authoritarian Character Structure," Journal of Social Psychology, S.P.S.S.J. Bulletin, XVIII (1943), 18, 403ff.

¹²²Ibid.

¹²³Ibid.

¹²⁴Ibid.

The Communication of Adventist Doctrine

Inasmuch as implications of the present study, with its focus on the subject's experienced relationships with significant others, have already been adequately discussed, any lengthy discussion of this evidence would prove redundant in an attempt to speak further to the second question. Suffice it to summarize: the hostile subject in this study did not experience the communication of Adventist teaching as self-confirming. He was inclined to not experience the freedom of personal autonomy in his relationship with the church; to the contrary, he felt "used," "judged" and unheard; he felt loved if he obeyed, feared to question authority and experienced little encouragement relative to open discussion of church doctrine; consequently, he did not experience the church fellowship as "family." To feel that one is not heard, that he has no voice in matters of vital concern, that he is loved and appreciated only if he conforms to a norm or meets a standardized demand is a demeaning experience. Implications emerging from a logical and reasonable summation of the evidence of this study tend to answer question two, above, in the affirmative. The communication of Adventist doctrine has been experienced by the hostile subject in this study as non-self-confirming and authoritarian.

Support for this conclusion is implied in a study by Heppenstall¹²⁵ of 1,589 Adventist college students. The investigator

¹²⁵Edward Heppenstall, "A Functional Approach to the Study of Religious Education in Seventh-day Adventist Colleges" (unpublished doctoral dissertation, University of Southern California, 1951).

appeals for a "functional approach" to teaching, the thrust of which is "found in such words as pragmatic or experiential."¹²⁶ He goes on to emphasize,

the principle that is insisted on here, is that there can be no such thing in a Christian college as teaching of beliefs and Christian content without regard to the way in which they are to be used and are applied in actual daily situations . . . For Adventists, the educational process will constantly operate within the orbit of mental and spiritual fellowship with God in Christ and the revelation contained in the Bible. But this does not mean that Christian education is tantamount to conformity, based on a failure to recognize the right of man to think and act for himself.¹²⁷

Heppenstall's "functional approach" points up the general Adventist attitude and goal insofar as the theory and philosophy of communication of truth is concerned; this is evident from the foregoing discussion comprising the first section of this chapter. Adventist education is intended to be more than mere pursual of a particular course of study,¹²⁸ more than an accumulation of book knowledge;¹²⁹ its purpose is to involve the whole person and orient him toward a perspective that includes the whole period of existence possible to man.¹³⁰

Heppenstall's appeal suggests the question which he attempts to answer in his study: "To what extent is the total effect of this system [Adventist] of education upon the personality and the life of the students a genuinely Christian effect . . . a dynamic influence

¹²⁶Ibid., p. 10.

¹²⁷Ibid.

¹²⁸White, Education, p. 13.

¹²⁹White, Fundamentals of Christian Education, p. 524.

¹³⁰White, Education, p. 15.

in the motivating of conduct and the determining of character?"¹³¹

Results of the investigation lead Heppenstall to summarize:

Between 35 and 40 percent show they do not have much idea whether their religious beliefs make much difference to life or not. . . . So long as these beliefs are only vague symbols, we may expect to find them almost unanimously accepted at the verbal level and verbally subscribed to. When we are concerned with the functional approach, with real life situations, these vague and idealized objects cease to have any relevancy . . . There appears to be a good deal in this study to suggest that a large percentage of the respondents, perhaps 50 percent, conceive of religion in this vague way as a set of terms and explanations which they accept as true but which has little operational relevance.¹³²

One is impressed with the emerging picture of beliefs as only "vague symbols"; of "idealized objects" which "cease to have any relevancy." As one would expect, beliefs accepted only on "the verbal level" resulted in low scores in the experiential dimension of Heppenstall's scale. He stresses the philosophy of the church, noting that,

Adventist leaders and educators insist that personal conviction and experience means as much, if not more than tradition, and that to acquire deeply personal and genuinely satisfying beliefs about life and reality is more than accepting certain religious beliefs and doctrines handed on to them from childhood by their parents.¹³³

Apparently, however, this philosophy has not been evidenced in actual classroom experience. At least this seems to be the implication when he says,

Provision should be made whereby the "truths" and "beliefs" of Seventh-day Adventists may be thoroughly tested by teacher and student, both from the point of view of belief and also in experience.¹³⁴

¹³¹Heppenstall, op. cit., p. 2.

¹³²Ibid., p. 514.

¹³³Ibid., p. 537.

¹³⁴Ibid.

Taking a longitudinal view, Heppenstall notes that Adventist students have had the Christian principles of service, new birth, love to God and man emphasized to them repeatedly through the years. He indicates that these doctrines may have been communicated in a manner that speaks of a "superficial over-idealism,"¹³⁵ having no meaning for the student in his daily life. He goes on to make this significant observation:

Unless these [beliefs] can be given a depth of meaning motivating life, these concepts and beliefs become trite and even obnoxious to the student, forming in him only a negative attitude towards the church and the Christian college.¹³⁶

As Heppenstall begins here to deal with the feeling response of his subjects, it appears to the reporter of this present study that he is coming close to the heart of the problem. To be sure, a dynamic (experiential) approach is essential in the communication of Christian truth; a "functional" method is imperative. But one must eventually ask, "Why?" To answer that such a method tends to result in a higher correlation between "belief" per se and "experience" still leaves the real question unanswered from a psychological perspective. This paper suggests that apart from Heppenstall's "functional" approach (characterized in the present study by "acceptance," "democratic," etc.), self-confirmation is not experienced by the student; the subject's self-worth, involving a positive sense of imago dei tends to be threatened by the apparent unconcern of the teacher (significant other) for the student in the particular experience.

¹³⁵Ibid., p. 539.

¹³⁶Ibid.

It bears emphasizing that Heppenstall's antithesis to the "functional" approach is "tantamount to conformity, based on a failure to recognize the right of man to think and act for himself."¹³⁷ This descriptive characteristic is central in the concept of authoritarianism as used in the present study; it is also descriptive of the hostile subject's experience with the church. It is of interest to note that Heppenstall found "at least a third" of the students in his study giving evidence of personality "restricted . . . by anxiety, . . . guilt and condemnation";¹³⁸ and one must add, hostility.

Heppenstall's concluding remarks indicate a continuing emphasis on the need for experienced communication that is self-confirming.

At the center of a curriculum that is to prove redemptive, people are of first importance. And the findings show that there can be no justification in a fixed program to which everyone must conform, irrespective of needs, capacities and other experiences. The religious program must be adapted to given situations and graded to individual and group needs.

The very Christian attitudes sought for in this study require a personal relationship not only between God and man, but between teacher and student.¹³⁹

Heppenstall describes this relationship as a "mutually friendly fellowship" that "inspires the free spirit of the learner."¹⁴⁰ It is a relationship that is contrary to "the exercise of arbitrary power over others."¹⁴¹ Rather, it is one that shows "increasing respect for the individual as possessing personal responsibility for mental, emotional and spiritual growth."¹⁴² Although "formal

¹³⁷Ibid., p. 10.

¹³⁸Ibid., p. 541.

¹³⁹Ibid., p. 542.

¹⁴⁰Ibid., p. 543.

¹⁴¹Ibid.

¹⁴²Ibid.

instruction and memory work have their places," the fact remains that "indoctrination cannot provide the atmosphere for the free expression of ideas, searching inquiry, and for the development of that type of personality which is free from fears, hostility, or sense of guilt and condemnation."¹⁴³

Heppenstall's study appears, in part, to be summarizing under the term "functional approach" those characteristics of relational interaction descriptive of self-confirming experience in the present study. Outside of the context of such interaction, he concludes that there is a tendency toward hostility, a sense of guilt and condemnation, and an increasing discrepancy between Christian "belief" and "experience."¹⁴⁴ The implication here, in the context of the present investigation, suggests that critical testing might result in a significant positive correlation between both the disposition of hostility and non-self-confirmation, on the one hand, and discrepancy between belief and experience, on the other. This suggests, further, a positive correlation between hostility and relevance of the doctrine to human experience on the level of daily living. It is reasonable to propose, then, that more than communication of the doctrine is involved here; there is the content of the proposition itself.

The Content of Adventist Doctrine

Inasmuch as the present study has made no provision for a direct measurement of student attitude toward Adventist doctrinal

¹⁴³ Ibid.

¹⁴⁴ Ibid.

content, the following discussion continues to focus, to some extent, on the findings of Heppenstall. As noted above, the focus of his study involved a comparison of "belief" responses with "experience" responses by the subjects. With one area of exception, the subjects "almost unanimously" affirmed belief in Adventist doctrine, whereas only 60 percent showed a close correlation between belief and experience.¹⁴⁵

The one area of exception for Heppenstall's study was regarding church standards of living. Here the margin between belief and practice was greatly reduced; from 35 percent to approximately 12 percent. It was in the area of church standards that Heppenstall found the closest correlation between belief and experience.¹⁴⁶ However, the high correlation is not so much due to a higher score on the experience scale as it is to a lower score on the belief scale of measurement. Whereas approximately 98 percent of the subjects affirmed belief in other Adventist doctrines, only 77 percent affirmed belief in Adventist standards; 64 percent indicated they actually practiced them and found them meaningful.¹⁴⁷ Although Heppenstall found Adventist college students to compare rather favorably with other college students in the area of religious belief and practice, he infers that the comparison may be somewhat unrealistic in that the Adventist sample is a select group.¹⁴⁸ It should further be noted that they would be more apt to respond favorably to formalized

¹⁴⁵Ibid., p. 509.

¹⁴⁶Ibid., p. 512.

¹⁴⁷Ibid.

¹⁴⁸Ibid., p. 509.

questions concerning the Bible, God, church attendance, etc. than a more heterogeneous group including college students with various faiths, or with no particular religious faith or background.

To come back to the immediate point of issue, the comparatively low score of Heppenstall's Adventist subjects regarding belief in church standards suggests the possibility of irrelevance inherent in the doctrine. That is, the proposition itself may not be perceived as presently realistic, pertinent, or meaningful. It must be emphasized that the measurement under scrutiny here is a "belief" measurement. However, it is belief in an area that focuses on everyday living. Consequently, experience or behavior is implicated in the very statement of the proposition. Further, if the proposition itself implies an irrational curtailment of freedom and autonomy, or sets the stage for conditional acceptance, or tends to reveal no reasonable justification for its claim, then it will tend to be perceived as an authoritarian claim. One may conform to the demand in a passive-aggressive manner, with mild disapproval, or one may openly rebel. In any event, the underlying disposition is best characterized as hostile.

Inasmuch as the area of church standards appears to provide one of the most fruitful fields for exploration regarding possible negative content of Adventist theology, a cursory but focused look in this area is deemed sufficient for some tentative conclusions. Discussion will focus on one specific area of instruction; that of recreation.

White chooses to make a distinction between "recreation" and

"amusement." She correctly notes that "recreation, when true to its name re-creation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life."¹⁴⁹

She contrasts amusement as that which, on the other hand, is sought for the sake of pleasure . . .¹⁵⁰ Although she implies that some popular amusements are safe,¹⁵¹ one is inclined to emerge from a reading of such statements as the above with a vague feeling that amusement is sinful, because it is pleasurable. It is the bias of this writer that White did not intend to leave a negative impression. She insists that Christians should be the most cheerful and happy people on earth¹⁵² and that it is an erroneous impression that everything that would give pleasure must be sacrificed.¹⁵³ Still, she soberly observes, "I cannot find an instance in the life of Christ where He devoted His time to play and amusement . . . We have a high and holy calling."¹⁵⁴ She continues,

God does not own the pleasure seeker as His follower. Those only who are self-denying and who live lives of sobriety, humility, and holiness are true followers of Jesus. And such cannot enjoy the frivolous, empty conversation of the lover

¹⁴⁹White, Education, p. 207.

¹⁵⁰Ibid.

¹⁵¹White, The Adventist Home, p. 515.

¹⁵²Ellen G. White, Messages to Young People (Nashville: Southern Publishing, 1930), p. 363.

¹⁵³Ibid.

¹⁵⁴Ellen G. White, Counsels to Parents and Teachers (Mountain View: Pacific Press, 1943), p. 309.

of the world.¹⁵⁵

A true follower of God, one may conclude if he is so inclined, must not be found guilty of just enjoying the therapy of a relaxed distraction from life's demands.

Let none begin to believe that amusements are essential and that a careless disregard of the Holy Spirit during hours of selfish pleasure is to be looked upon as a light matter. God will not be mocked. Let every young man, every young woman, consider: "Am I prepared today for my life to close?"¹⁵⁶

Although White critically indicates that "for lack of time and thought many a mother refuses her children some innocent pleasure,"¹⁵⁷ one tends to question just what might be implied by "innocent pleasure"; only that characterized by "sobriety, humility and holiness"? One wonders if there is any provision made for a person to let loose the child within to play with spontaneity and even abandon, at times, so as to experience the redemption that may be realized in one fleeting, freeing uncluttered moment of joy.

Among the most consistently intense and critical statements made by White in her counsels to the church on standards of recreation are those regarding the theater, card playing, and dancing. She writes forcefully:

Among the most dangerous resorts for pleasure is the theatre. Instead of being a school of morality and virtue, as is so often claimed, it is the very hotbed of immorality. Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. Low songs, lewd gestures, expressions and attitudes, deprave the imagination and debase the morals. Every

¹⁵⁵White, The Adventist Home, p. 525.

¹⁵⁶Ibid.

¹⁵⁷Ibid., p. 527.

youth who habitually attends such exhibitions will be corrupted in principle.¹⁵⁸

Similar statements of denunciation might be multiplied. Attendance at the theatre is contrary to Christ's teaching;¹⁵⁹ no true Christian will be found there;¹⁶⁰ nor would he want to meet death there.¹⁶¹

Card playing is another amusement which, along with dancing, chess and checkers, is disapproved of by White "because heaven condemns" it.¹⁶² There is nothing in this amusement that is "beneficial to soul or body, nothing to strengthen the intellect, nothing to store it with valuable ideas for future use. Conversation is upon trivial and degrading subjects."¹⁶³ These games, according to White, are among the "most senseless . . . dangerous employments the youth can have."¹⁶⁴ Card playing is opposed to the teaching of Christ¹⁶⁵ and condemned by God.¹⁶⁶

Closely related to the counsel given to the church concerning the theatre, is that regarding dancing. She warns in similar terms:

¹⁵⁸White, Testimonies, IV, 652.

¹⁵⁹Ibid., I, 490.

¹⁶⁰White, Messages to Young People, p. 398.

¹⁶¹White, The Adventist Home, p. 516.

¹⁶²White, Testimonies, I, 514.

¹⁶³White, The Adventist Home, p. 518.

¹⁶⁴White, Testimonies, IV, 652.

¹⁶⁵Ibid., I, 490.

¹⁶⁶White, Counsels to Parents and Teachers, p. 346.

The blessing of God would not be invoked upon the hours spent at the theatre or in the dance . . . The true Christian will not . . . unite with the gay waltzers, or indulge in other bewitching pleasure that will banish Christ from the mind.¹⁶⁷

She refers to the dance hall as a promiscuous and degraded assembly,¹⁶⁸ benefitting no one,¹⁶⁹ and one of those "amusements that have a tendency to weaken the love for sacred things and lessen our joy in the service of God."¹⁷⁰

There are multiplied judgments of similar nature in the authoritative writings of the church regarding standards of living. Although such counsel might have been generally in keeping with nineteenth century puritanical New England from which she wrote; and although that communication might have been accurately descriptive of the theatre, the dance hall and card room; the point of issue here is that it tends to become an authoritarian and provocative exaggeration and distortion of truth when recast in the Adventist culture of the nineteen seventies and imposed as a moralistic demand upon the subjects of the church.

These are evidences of doctrinal content that have been frozen, preserved and perpetuated as a requirement laid upon the applicant for church membership. Article 24 in the Adventist Church Manual reads as follows: "In the Christian life there is complete

¹⁶⁷White, Messages to Young People, p. 398.

¹⁶⁸Ibid., p. 399.

¹⁶⁹White, Fundamentals of Christian Education, p. 75.

¹⁷⁰White, Patriarchs and Prophets, p. 707.

separation from worldly practices, such as card playing, theatergoing, dancing, etc., which tend to deaden and destroy the spiritual life."¹⁷¹

The unrealistic nature of such a clinging to the letter of the law is emphasized in the closing sentence of one of the above discourses. "The only safe course is to shun the theatre, the circus, and every other questionable place of amusement."¹⁷²

With the few brief evidences quoted above, it seems timely and significant to note at this point that Heppenstall expressed concern in his study that 50 percent of the subjects "often get a sense of guilt and condemnation as they hear about Jesus," 45 percent often "have a feeling that their sins are unforgiven, and that they are not accepted by God."¹⁷³ As might be expected, 35 to 37 percent of these subjects were not sure that "faith in God" gave them "freedom from fear, anxiety and insecurity." They also gave evidences of "feelings of anger, resentment and hostility."¹⁷⁴

It is of further significance, in view of the unrealistic, judgment-laden demands implicit in the above quotations, that hostile subjects in the present investigation felt "used rather than supported"; only "conditionally loved," and "judged rather than forgiven."

Although much of Adventist theology in the area of church

¹⁷¹Seventh-day Adventist Church Manual (Washington: issued by the General Conference of Seventh-day Adventists, 1967).

¹⁷²White, Testimonies, IV, 653.

¹⁷³Heppenstall, op. cit., p. 515.

¹⁷⁴Ibid., p. 516.

standards is comprised of reasonable and relevant counsel,¹⁷⁵ the above areas of discussion were selected specifically to point up possible sources of hostility in doctrinal content. The evidences indicate an authoritative explication in some areas of church standards that is not that rational authority so essential to the nurture and development of love and freedom; it implies the irrational authority of power.

The real gravity of the power approach to faith becomes more apparent as one realizes its circular, destructive nature. Clinebell points out that

Sick religion is both cause and effect. Distorted religion is often one symptom of an underlying personality distortion. But it is more than this. The sick person's sick religion tends to reinforce his pathology! . . . A group's religion both mirrors and molds the life of that group.¹⁷⁶

Another implication in Clinebell's observation is the idea that both content of the doctrine and transmission of the doctrine may combine toward pathological results.

In formulating a list of interdependent questions which he has "found useful in separating mentally healthy from mentally unhealthy religion,"¹⁷⁷ Clinebell addresses those questions to both dimensions of thought and practice. He indicates that it is not only the authoritarian religious leader, but the theology, or ecclesiastical

¹⁷⁵The Adventist doctrine of health, for example.

¹⁷⁶Howard J. Clinebell, Jr., Mental Health Through Christian Community (Nashville: Abingdon, 1965), p. 30.

¹⁷⁷Ibid., p. 32.

system that tends to stifle the growth that results from one's working out his own salvation.¹⁷⁸

One of Clinebell's questions for testing the integrating influence of church doctrine deals with what he refers to as "ethical trivia."¹⁷⁹ His comment regarding this category is in the context of his concern that the church provide an effective "means of helping persons move from a sense of guilt to forgiveness."¹⁸⁰ It will be recalled that hostile subjects in the present study were more inclined to feel punished, or judged than they were inclined to feel rewarded, or forgiven. Heppenstall was concerned in his study about the manifestations of guilt in the subjects. Providing norms or limits that focus on ethical trivia tends to result in feelings of guilt and judgment; neurotic guilt and unjust judgment and hostility. Authoritarian methods, Clinebell continues, involve a moralistic approach, focusing on surface behavior and encouraging neurotic guilt. The focus is upon "sins rather than Sin, the inner state of the person that speaks of his alienation,"¹⁸¹ loneliness and longing to feel understood and accepted. Again, one is reminded of the hostile subject in the present study who felt "used" rather than "appreciated" or understood.

The crux of the problem, as has been suggested, then, is not merely that the subject rebels against law, but rather that he experiences threat to self-worth when subjected to the arbitrary and irrational demand of authoritarian claims. Again, Clinebell notes

¹⁷⁸Ibid., p. 32f.

¹⁷⁹Ibid., p. 35.

¹⁸⁰Ibid.

¹⁸¹Ibid.

that

A religious system which provides significant ethical norms (that is, having to do with the maximizing of personality values) gives growing individuals guidelines in developing their own value systems. The best in a tradition should be available to persons as resources in discovering their own hierarchy of values.¹⁸²

In speaking of the democratic family, Coopersmith¹⁸³ notes that even though definite limits may be set by the parent, the self-esteem of the child is positively correlated with his sense of feeling treated with respect and whether his rights and privileges increase as his competence increases. He refers to a study by Baldwin¹⁸⁴ who indicates that parental respect is manifested by efforts to clarify and justify policies by a willingness to allow free expression and opinion, and freedom to participate in planning and decision making. The common feature here is recognition and respect for the child's significance and individuality; appreciation that is communicated through exploratory discussion rather than coercion and subordination. What is being implied here is that the child of the democratic family experiences rational authority, but is not subjected to domination. It is the domination of authoritarianism against which Erich Fromm¹⁸⁵ speaks when he notes the resulting tendency to live within safe and secure limits to the end that freedom and love are destroyed.

¹⁸²Ibid.

¹⁸³Stanley Coopersmith, The Antecedents of Self-Esteem (San Francisco: Freeman, 1967), chapter 11.

¹⁸⁴A. L. Baldwin, J. Kalborn, and F. Breese, "Patterns of Parent Behavior," Psychological Monograph, LVIII (1945), 58, 268.

¹⁸⁵Fromm, loc. cit.

White, by implication, notes the creative thrust of autonomous response to authority when she addresses herself to the subject of obedience. She insists, on the one hand, that "a mere knowledge of truth is not enough."¹⁸⁶ On the other hand, she points out the deliberate, yet spontaneous nature of obedience when she notes:

The man who attempts to keep the commandments of God from a sense of obligation merely--because he is required to do so--will never enter into the joy of obedience. He does not obey. . . . True obedience is the outworking of a principle within.¹⁸⁷

A. G. Maxwell, New Testament scholar and director of the division of religion at Loma Linda University, finds his definition for the word "obey" in the Greek word "ὑπακούω." The word, he explains, is a compound of the two words "ὑπο" and "ακούω." The former term is the source of our word "hypo," meaning "under." The latter word is the verb "to listen." Obedience, he concludes, is "a willingness to listen."¹⁸⁸ Consulting Liddell and Scott,¹⁸⁹ one notes that the "listening" implies a dynamic attitude. The noun form of the same word is used to refer to the porter or doorkeeper. The responsible thing to do is listen--and respond to what one hears.

Obedience is redemptive, according to Adventist theology, when it is a free act--an act of faith.¹⁹⁰ One is lead to experience

¹⁸⁶White, Christ's Object Lessons, p. 97.

¹⁸⁷Ibid.

¹⁸⁸A. G. Maxwell, I Want to be Free (Mountain View: Pacific Press, 1970).

¹⁸⁹Henry George Liddell and Robert Scott, A Greek-English Lexicon (Oxford: The Clarendon Press, 1961).

¹⁹⁰White, Christ's Object Lessons, p. 97.

righteousness, to do right¹⁹¹ because he has come to conclude it is right;¹⁹² that is, creative. It is in this context that one experiences the "joy of obedience."¹⁹³ Obviously, this is not what Clinebell refers to as "conformity to a theological, or ethical party line."¹⁹⁴ To the contrary, the obedience of Adventist theology is in harmony with that which Clinebell has indicated above; it is "maturity motivating . . . encouraging people to utilize their God-given inner freedom and resources to handle their life situations constructively."¹⁹⁵ White endorses the thrust of this concept when she notes, on the one hand, that faith is a rational act in that it is based on adequate evidence for action;¹⁹⁶ on the other hand, she finds a rationality to obedience from the God-side of the picture. Although "God requires obedience," that requirement is not an arbitrary demand. It is "not for the purpose of showing His authority, but that we may become one with Him in character . . . Thus our natures become spiritualized in every faculty."¹⁹⁷ This resulting integration of personality through the experience of responding affirmatively to God, along with the observation of like experiences of others provides, for White, the

¹⁹¹Ibid., p. 312.

¹⁹²Ibid., p. 98.

¹⁹³Ibid., p. 97.

¹⁹⁴Clinebell, Mental Health, p. 32.

¹⁹⁵Ibid., p. 33.

¹⁹⁶White, Steps to Christ, pp. 107f.

¹⁹⁷White, Testimonies, Series B, #7, p. 7.

highest evidence of the truth of Scripture.¹⁹⁸ She concludes, "When the principles [of the Bible] have actually become the elements of character . . . men and women have broken the chains of sinful habit."¹⁹⁹ This is the redemptive thrust, in brief, of the Adventist theology of obedience.

In light of the creative and integrative counsel given by White to the church, and which has been discussed in various sections of this chapter, it seems incongruous that so much weight of authoritarian demand be placed on the foregoing statements regarding church standards. Much of what is required in this area of standards focuses on what Clinebell refers to as "ethical trivia."²⁰⁰ The cost of that requirement is great; part of which is pointed up in the evidence of hostility.

As noted above, what is considered to be a focus on ethical trivia may have been perfectly in keeping with the nineteenth century milieu of White's New England setting. However, in fairness to her, the writer feels constrained to say more, perhaps by way of apology, or defense; especially in view of the creatively insightful guidance (a fragment of which has been noted in this chapter) she has provided for the church.

In the first place, one observable evidence of fact is that much of what she has written has been gathered from various sources

¹⁹⁸White, Education, p. 171f.

¹⁹⁹Ibid.

²⁰⁰Clinebell, Mental Health, p. 35.

and compiled into volumes. The sources of many of her books, for example, are comprised largely of special messages or letters to individuals in specific circumstances. Reading a portion of the letter out of context may result in distorted conclusions. Then, as Clinebell has noted, the distorted propositional presentation may frequently be a symptom of an underlying personality distortion.²⁰¹ There is always the danger of a compilation of statements in support of the particular bias of the editor; a gathering of evidence to support one's own ethical values.

White notes that "there are those who will misinterpret the messages that God has given, in accordance with their spiritual blindness."²⁰² If the compiler is the authoritarian personality, he tends to see content through his bias and present it in that manner. The next step is to exalt these "virtues" and apply them as laws exclusive of reason or creative worth. White warns that there are those who "gather up statements from my writings that happen to please them, and that agree with their human judgment, and, by separating these statements from their connection, . . . make it appear that my writings uphold that which they condemn."²⁰³ She notes that the Testimonies are not to be used as proofs,²⁰⁴ as a test of fellowship,²⁰⁵ as a

²⁰¹Ibid., p. 30.

²⁰²Ellen G. White, Letter 73, 1903 (Washington: Ellen G. White Estate).

²⁰³White, Letter 208, 1906.

²⁰⁴White, Testimonies, I, 119f.

²⁰⁵Ibid., I, 327-329.

measuring rule,²⁰⁶ as a club over another's head;²⁰⁷ nor are they to be interpreted in accordance with the extreme meaning.²⁰⁸

It should be emphasized that White probably never intended that her writings be frozen into implacable, legalistic demands. She insists that "time and place must be considered"²⁰⁹ when reading the Testimonies. Although she understands her responsibility to require that she "specify" particular "dangers and errors" for "some individuals,"²¹⁰ she insists that at the same time these specifics have been calculated to call to attention" to the "general principle for the formation of correct habits of living" with which "God's word abounds."²¹¹ She confronts those whose attitude indicates that "they think it their prerogative to criticize, and pronounce judgment"²¹² and appeals, "let us love one another."²¹³ She appeals for a rational authority:

We are not to be as the Pharisees, bound about by set rules and regulations . . . We are to be careful not to make laws like the laws of the Pharisees, or teach for doctrines the commandments of men. Let your regulations be so consistent that they will

²⁰⁶Ibid., I, 382f.

²⁰⁷Ibid., I, 369.

²⁰⁸Ibid., I, 166.

²⁰⁹Ellen G. White, The Writing and Sending Out of the Testimonies, p. 25, cited in T. H. Jemison, A Prophet Among You (Mountain View: Pacific Press, 1955), p. 444.

²¹⁰White, Testimonies, II, 687.

²¹¹Ibid., IV, 323.

²¹²White, Review and Herald (August 27, 1889), 530.

²¹³Ibid.

appeal to the reason of those even who have not been educated to see all things clearly.²¹⁴

It appears appropriate to note, as well, that White apparently did not consider herself above error. In speaking of the Bible, she observes, "There is not always perfect order or apparent unity in the Scriptures."²¹⁵ At least part of the explanation for this, she implies, is that, although "The Bible is written by inspired men," it "is not God's mode of thought and expression. It is that of humanity. God as a writer is not represented . . . God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers in the Bible were God's pen men, not His pen."²¹⁶ She points out, "everything that is human is imperfect."²¹⁷ One needs to look, she observes, for "the underlying harmony."²¹⁸

Finally, she emphasizes,

We have many lessons to learn, and many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed.²¹⁹

"In regard to infallibility," she continues, "I never claimed it; God alone is infallible."²²⁰

²¹⁴White, Medical Ministry, p. 284.

²¹⁵White, Selected Messages, I, 20.

²¹⁶Ibid., I, 21.

²¹⁷Ibid., I, 20.

²¹⁸Ibid., I, 25.

²¹⁹White, Review and Herald (July 26, 1892).

²²⁰White, Letter 10, 1895.

If one takes the general body of her writings at face value, a summary descriptive account of White's work reveals an apparent ambiguity. There are those redemptive, growth-oriented expressions, on the one hand, that point to the need for a life style characterized by the freedom to work out one's own salvation. Then there are those seemingly hyperrestrictive, manipulative, law-oriented utterances that tend to focus on surface behavior, lean toward irrelevance and are inclined toward expressions of irrational, authoritarian demand laid upon the subject by the power system of the church.

If it is of interest to recall that White appeals for an attitude that searches for "the underlying harmony of the message."²²¹ If this counsel is followed, one might well emerge with those more creative thrusts inherent in the greater body of her works; especially if those counsels are selected that meet a norm characterized by such values as those considered in the present study to be creative, redemptive, or self-confirming. An area for future study is suggested here. Do Adventists feel free to subject the counsels of Ellen G. White to the test of creative values? In actual practice are Adventists generally more reluctant to apply such tests to White's writings than they are to use a scientific approach in interpretation of Scripture?

This leads to a related dimension for future inquiry, implied but not directly dealt with in the foregoing discussion concerning negative elements in Adventist theology. The hostile subject in this study experienced the church as authoritarian. Is there more to it

²²¹White, Selected Messages, I, 20.

than mere relevancy of the proposition or even the manner in which the significant other has communicated the doctrine? Is there a general attitudinal stance, or style involved in this communication that has had the tendency to incline the sample of the present study toward the disposition of hostility? It bears repeating that over half the sample in this study experienced the church as authoritarian, discouraging independence and assuming an attitude of being above question regarding authority.

Although White warns against the arbitrary use of authority by the church,²²² it (the church) stands as the authoritative symbol for Adventist subjects insofar as theological proposition or religious issue is concerned.²²³ Consequently, when the church speaks, what she has to say to the believer, especially by virtue of her authority in the religious scheme of the subject's life, is heavily freighted emotionally insofar as the subject is concerned. Further, the "infallible rule for faith and practice" and the "ultimate and final authority for what is truth" is, for Adventists, the Bible, which constitutes "the very Word of God."²²⁴

What are the implications of such claims for Adventists? White emphasizes that "we are to receive God's Word as supreme authority."²²⁵ She observes that "it is in the Bible that God has

²²²White, Testimonies, IV, 130.

²²³White, Acts of the Apostles, p. 196.

²²⁴Questions on Doctrine, p. 26.

²²⁵White, Testimonies, VI, 402.

made known His will"²²⁶ and although, as noted above, she appeals for a rational authority,²²⁷ she emphasizes that "it is folly for man to question that which has gone out of His lips"²²⁸ and that "after Infinite Wisdom has spoken, there can be no doubtful questions for man to settle, no wavering possible for him to adjust. All that is required is a frank, earnest concurrence in the expressed will of God."²²⁹

It might be argued that the context for the above is "knowledge of God's will." But what does this imply for Adventists insofar as practice is concerned? On the practical level, does knowledge of God's will involve the subject in the process of verification through personal experience? The point to be made here is that there appears to be no allowance made in the above counsel for searching inquiry, no room for honest doubting, no place for healthy experimentation; only "earnest concurrence." It is significant that the hostile subject in the present study tended to experience the church as discouraging independence or open discussion of the doctrine; he felt "used" rather than "supported"; "judged" rather than "forgiven" and tended to deny feelings of a "family" experience with the church fellowship. Mere conformity sets the stage for neither growth nor reconciliation.²³⁰ Notwithstanding the appeal of White for an "experimental religion,"²³¹

²²⁶White, Acts of the Apostles, p. 506.

²²⁷White, Medical Ministry, p. 284.

²²⁸White, Acts of the Apostles, p. 506.

²²⁹Ibid.

²³⁰Coopersmith, op. cit., ch. 11.

²³¹White, Gospel Workers, p. 113.

evidences of the present study imply that a substantial number of the sample tested experienced the church as discouraging an experimental validation of truth insofar as practice is concerned.

Clinebell²³² has noted that "one of the most common errors" of the church is an "unhealthy authoritarianism," the goal of which becomes conformity to the "theological or ethical party line" referred to above. The individual, he goes on to explain, is thus deprived of the opportunity for "growth through working out his own salvation." When Protestantism assumes a stance of "dependence on an absolute book (the Bible interpreted literally)," Clinebell observes this as a parallel to the Roman Catholic "dependence on an absolute church." The emerging relationship to this "authority of power," according to Clinebell, is an unhealthy, symbiotic attachment. He contrasts healthy dependency which is characterized by interdependent, maturity-motivating relationships in which the individual is encouraged to "utilize his God-given inner freedom and resources to handle life situations constructively." The present study implies an attitude on the part of the hostile subject denying the experience of interdependent relationships of which Clinebell speaks. Further, the hostile subject felt "used," "judged," and did not "feel free to express open disagreement with church teaching and policy." This implies the inclination to feel coerced and suggests the possibility that the hostile subject perceived the primary goal of the church to be conformity

²³²Clinebell, Mental Health, p. 31f.

rather than growth. This implication receives some support from Heppenstall's observation that "a large percentage of the respondents" in his study, "perhaps fifty percent, conceive of religion . . . as a set of terms and explanations which they accept as true but which have little operational relevance."²³³

In view of the centrality of White's writings in the economy of Adventist theology, one readily recognizes the weight of authority attached to her counsel. Although she observes that "the Testimonies would not have been needed if the Word of God had been treated with deference,"²³⁴ she emphasizes that "to question the Testimonies is to insult the Spirit of God."²³⁵ Coopersmith's²³⁶ adequate discussion points out that communications tend to convey propositions experienced by the recipient as authoritarian demand resulting in threat to "self-esteem," if there is no invitation or opportunity for the healthy give and take of creative inquiry that has been implied in Clinebell's "maturity-motivating" relationships above.²³⁷ If, for Adventists, "to question the Testimonies is to insult the Spirit of God," a prevailing sense of guilt (neurotic), as Clinebell suggests,²³⁸ might be expected. Heppenstall found "at least a third" of the students in his study giving evidence of personality "restricted . . . by anxiety

²³³Heppenstall, op. cit., p. 514.

²³⁴White, Testimonies, VI, 393.

²³⁵Ibid., III, 315.

²³⁶Coopersmith, op. cit.

²³⁷Clinebell, Mental Health, p. 31f.

²³⁸Ibid.

. . . guilt and condemnation";²³⁹ the hostile subject in the present study felt "used, rather than supported" and "judged, rather than forgiven."

It is suggested that the whole issue of authority for Adventists is called into question here; this suggests a focus for future investigation. Notwithstanding the inherent virtue in the counsels of White, or the teachings of the church, if these communications tend to be held as authoritative and of value for Adventists because of their source (when the church or the prophet speaks, God has spoken and is not to be questioned), rather than by virtue of their creative and redemptive thrust in human experience, then do these propositions tend to be perceived by Adventists as authoritarian demand tending toward non-self-confirming experience and the concomitant disposition of hostility?

A related issue is companion to the above question. In general, White tends to provide the only prominent theological source (in biblical interpretation) utilized by the Adventist church. Her writings, in short, incline toward providing the criterion of orthodoxy for the church.²⁴⁰ Does this narrowing of options tend to be experienced as an unreasonable, irrational curtailment of freedom? Does it tend to encourage the unhealthy symbiotic dependency referred to by Clinebell, above?

Despite the creative thrust of much of Adventist theology, a

²³⁹Heppenstall, op. cit., p. 541.

²⁴⁰Questions on Doctrine, p. 92.

significant number of the present sample (over fifty percent) tended to perceive the church as authoritarian and to experience feelings of hostility toward the church. The cumulative evidence suggests that when freedom of thought and inquiry and all this implies, including the freedom to disagree is restricted, the inclination is to experience that authority as non-self-confirming despite the validity of ideas.

What, then, is the issue? Communication, it is suggested, is the issue! It bears repeating that the significant correlations with hostility in this study were not related to the subject's perception of strictness, per se. Significant correlations to the disposition of hostility were evidenced in response to items relating to feelings of acceptance, being appreciated and listened to. That is, significant scores emerged in areas of the subject's perceived attitudes and his experienced relationships.

In the introductory paragraphs of this report reference was made to a class taught by the writer in which students evidenced attitudes characteristic of hostility toward the church at the beginning of the semester. These students appeared to experience a significant reduction in hostile attitude by the end of the term. The apparent reason, it was proposed, was not because of final agreement on certain theological propositions on church policy. Even in areas where the doctrine was experienced as infringement on personal freedom, open discussion resulted in hostility reduction. It was suggested that the key factor lay in the climate of openness in which the student not only felt that he was heard, but experienced the freedom to disagree without being condemned. He eventually relaxed in the fellowship of

mutuality and acceptance emerging as a result of the give and take of open interaction. Findings of the present study imply validation of the above proposition. Obviously members of the family will never agree on every point of Adventist doctrine or policy. However, as indicated, this is not the problem. It is suggested that in dealing with the problem of hostility, the primary focus of the church must be on creative interaction, growth-oriented communication. This presupposes the need for an attitude of openness and mutuality. Consequently it gets to the heart of one's whole theological stance. It is an attitude which is the antithesis of authoritarianism and involves people, in the search for truth, in relationships characterized by agape. It bears repeating that, in theory, this is the dynamic of Adventist theology.

Clinebell quotes Paul Irwin, Professor of Christian Education, School of Theology at Claremont, California: "If we take our tradition seriously, we discover that much that mental hygiene has dramatized for us is inherently within the Judaeo-Christian tradition."²⁴¹ The gradual realization of this truth through the every-day-validating experience of the reporter of this study has but resulted in a reinforcement of faith and a new excitement regarding old concepts. The life style of Jesus is a classic display of characteristics central in psychotherapeutic dynamics. Jesus appreciated people; He was a creatively responsive listener; He was a truth-seeker. Consequently, He is appreciated as a person who literally gave Himself away. Good

²⁴¹Clinebell, Mental Health, p. 176.

health, as well as good religion requires that one change his stance from hiding to openness; that one surrender his reality-denying ways of relating and become oriented to a truth-style of living; that style of relating to one's world that has been characterized as "living love and thinking truth."²⁴²

If, as Doctor Irwin has suggested, one takes his religion seriously, he must find himself confronted with the need for the kind of interaction with other people (especially with other believers) that points up these creative characteristics indicative of Jesus' life. Characteristics alive in the healthy ebb and flow of Ackerman's "family organism."²⁴³

It bears repeating that the hostile subject in the present study did not experience acceptance as a family member of significant importance in the church. Let this provide the setting for the following focus of discussion in which some remedial efforts and suggestions will be presented. Consider the hostile subject as that member of the church family who is evidencing symptoms of the "family pain."

THE CHURCH FAMILY

Central in Scripture is the concept of "family." The individual is referred to as a "child" of God, the church is the "household" of God with the members joined together in the organic union of

²⁴²Fromm, op. cit.

²⁴³Nathan W. Ackerman, M.D., The Psychodynamics of Family Life (New York: Basic Books, 1958).

"fellowship." Each "living stone" (person) is dependent upon the other yet stands in distinctive fashion as representative of the unique individuality that is the intended god-given heritage of every "child." Through these word cameos of the church there emerges a suggestion of what Satir²⁴⁴ idealistically implies to be the functional family.

The Dysfunctional Family

It would be pushing one's assumptions beyond reason to find a thorough-going parallel between Satir's dysfunctional family²⁴⁵ and the problem of hostility as noted in this study in discussing the implications of these findings for the church. However, it seems reasonable to draw some inferences from the theory and practice of conjoint family therapy, the hallmark of which is creative communication.

As noted in Chapter I of this study, Satir²⁴⁶ considers all messages, at bedrock, to be "validate me" communications. In this light, the term "creative communication" suggests interaction in which one is responding to the other's primal appeal for self-confirmation. It means attempting to understand the other and sharing with the other at that level. It involves one in clarifying through reflective listening and responding with love (agape) to the other.²⁴⁷

²⁴⁴Virginia Satir, Conjoint Family Therapy (Palo Alto: Science and Behavior Books, 1967).

²⁴⁵Ibid.

²⁴⁶Ibid.

²⁴⁷Ibid.

It is a reality-oriented expression of appreciation of the worthfulness of the other that speaks of unconditional acceptance even though distasteful and/or unacceptable behavior is openly disapproved.

It is readily recognized that these descriptive characteristics are synonymous with those noted above by Coopersmith in his discussion of the democratic family,²⁴⁸ which he places in juxtaposition to the authoritarian family system. These characteristics are also expressive of White's "true Christian" who "gives love rather than exacting it,"²⁴⁹ who "recognizes the good qualities" in the other;²⁵⁰ and who recognizes that the real "satisfaction" and "stimulus for growth" stems from this "consciousness of being appreciated" and "respected."²⁵¹ It bears restating that White emphasizes that successful Christian service is "in proportion to their belief in our belief in, and appreciation of, them."²⁵² At the risk of redundancy, the hostile subject in the present study did not experience "creative communication" in his interaction with the church, school, or at home.

The thesis of family therapy explicates that the pain experienced by one member of the family is symptomatic of a dysfunctional family system, a system in which there is a fundamental breakdown of creative communication. To apply this to the church suggests that the hostile subject of this study is expressing pain that should

²⁴⁸Coopersmith, loc. cit.

²⁴⁹White, Ministry of Healing, p. 361.

²⁵⁰Ibid.

²⁵¹Ibid.

²⁵²White, Fundamentals of Christian Education, p. 28.

be evaluated and treated in context--the context of the church family. His behavior is meaningful in this context in that it is indicative of the pain and distortion he experiences as the result of his non-redemptive relationship with the church. The expression "non-redemptive relationship" is used to indicate a relationship that may be characterized as "authoritarian" and is deficit in what has been referred to above as creative communication. It is a non-self-confirming, non-reconciling experience.

There is no question but what this is an oversimplification of the problem. Each member of the church brings to the "family" his own uniqueness, his own background, his own style.²⁵³ Further, he falls, to use Maslow's²⁵⁴ designation, somewhere in the spectrum of a need-deficit--growth orientation. If one's growing-up has been lacking in self-confirming experiences, he may be motivated by a great sense of need-anxiety and be symbiotically dependent on others.²⁵⁵ If his contingent style of life is "getting" instead of "sharing," this "becomes a devouring passion";²⁵⁶ there is never enough to satisfy him. He may seek a mate,²⁵⁷ as well as a faith²⁵⁸ that he can

²⁵³White, Christ's Object Lessons, p. 327.

²⁵⁴Abraham H. Maslow, Toward A Psychology of Being (Princeton: Van Nostrand, 1964).

²⁵⁵White, Child Guidance, p. 83.

²⁵⁶White, Testimonies, VI, 265.

²⁵⁷Howard G. Clinebell and Charlotte H. Clinebell, The Intimate Marriage (New York: Harper and Row, 1967).

²⁵⁸Clinebell, Mental Health, p. 32.

manipulate or use as an extension of himself rather than seeking to add in a complimentary way to the relationship himself.

Without further detail, the point is that even though all kinds of people come to make up the church every member of the church family, just as in any family, brings to the occasion of his "marriage" to the church, or his entrance into the family of the church, the need for self-confirmation. Models for his behavior are born and nurtured in past and continuing relationships with significant others; needs may be grossly distorted, notwithstanding, the church (as responsible "spouse" or "parent") is expected to speak to his needs. To do so it is suggested that she must preserve a continuing, open, creative communication with the family members. This relationship is most apt to exist when there is continuing awareness that all behavior is meaningful, that it is an attempt to find self-confirmation and that the disposition of hostility is symptomatic of the breakdown of creative communication.

In drawing the parallel between the family and the church some definition of the term "church," as used here, may contribute to clarity of discussion. Longitudinally the church as institution emerges out of the church as a fellowship, or as a body of believers. In this context the institution represents an organized body of believers. Frequently the consequent emerging emphasis seems to be on organization rather than on fellowship, or body of believers. In one sense, there is a real parallel here to the concept of the institution of marriage as contrasted with the henosis (oneness) relationship of two lovers in marriage. The former lays emphasis on structure

and its dehumanized form is devoid of the personal, relational dimension of which it is intended to be expressive. The structure (institution) is the last to collapse, enduring after the communication of mutual appreciation has long departed. White refers to the early church as revealing "the spirit of Christ . . . beautiful in its simplicity" and whose "adorning was the holy principles and exemplary lives of its members."²⁵⁹

The point to be stressed is that the institution, to be dynamically meaningful must always remain a symbol of the expression of personal commitment and mutual appreciation; symbolizing the experience, to come back to Fromm's potently descriptive term of "living love and thinking truth."²⁶⁰ When in the marriage, two young people cease to express that relationship, when the marriage no longer models the mutual openness and appreciation of creative communication, then the marriage collapses, even though the legal tie remains in force. Although the lawful structure remains the spirit is dead when two people cease responding to each other's intention and begin to react solely on the basis of the other's behavior. As Satir notes in marital conflict, the important point to be made is not the resolution of "who's right."²⁶¹ The point of concern here is that hostile subjects experience the church as authoritarian. These subjective feelings, no doubt, are residual of the prior home relationship;

²⁵⁹White, Testimonies, V, 166.

²⁶⁰Fromm, loc. cit.

²⁶¹Satir, loc. cit.

notwithstanding, the church must speak to the needs of that hostile person. The hostile subject felt judged, unaccepted, unforgiven. When the church inclines toward judgment, regarding surface behavior rather than attempting to understand motive, legalism tends to replace the spirit of love and neurotic guilt rather than acceptance and forgiveness is experienced.²⁶² In the church family, as with marriage partners growing in their relationship with each other, the basic needs for self-affirmation and self-confirmation are always there, ever needing to find a variety of new ways of expression; always they need to be expressed in language that is understandable and meaningful.

Consequently, the church, the institution which attempts to conceptualize and convey God's love to the world,²⁶³ must ever speak to the church member in language that is alive and meaningful and presently symbolic of his commitment. White sees the church responsible for giving "in word and action a representation of Christ's love."²⁶⁴ It is of interest to note that only one out of five preachers recently heard by the writer evidenced awareness of this need in his discourse. One is left with the impression that some spokesmen for the church are inclined to answer questions that are not being asked. Four ministers use their pulpits for a detailed apologetic discourse of the doctrine; one responds to the real issue, "How do we relate to life?" After everything has been said on the subject,

²⁶²Clinebell, Mental Health, p. 35.

²⁶³White, The Medical Ministry, p. 131.

²⁶⁴Ibid., p. 315.

teaching doctrine ought to be an exercise in "thinking truth"; and "thinking truth" only takes place in the context of "living love" and loving life; that is, relating to one's world with realistic appreciation. The primary mission of the church is to provide a model for this style of relating.

The painful experience of the hostile church member, to follow Satir's lead, points to "family" pain, which speaks of dysfunction, the breakdown of creative communication. This dysfunctional relationship may be experienced in the relationship between administration and clergy, or educators, or laymen, or any combination of these in interaction symbolizing the authority of the church, on the one hand, and the "family member" on the other. As indicated above, the point of issue is not so much "who is at fault?" as is the fact in evidence that there is a crucial breakdown in communication between members of the "family."

Self-Confirmation

It has been repeatedly emphasized that everyone has a basic need for self-validation; that is, he needs to be confirmed by others as a person of worth and love. Satir notes that a child, for example, needs to see himself as a "masterful person." Esteem for himself as a masterful person will develop, she goes on to say, if the "parent validates his developmental growth."²⁶⁵ Coopersmith points out that a parent validates the child's growth when he notes the child's

²⁶⁵Satir, op. cit., p. 46.

existence and communicates that he notices by giving the child increasing opportunities for manifesting and exercising his new capabilities.²⁶⁶ This does not imply uncritical approval of everything the child wishes to do; he must learn how to fit in with family requirements, with the demands of culture, and to balance his needs with those of others.²⁶⁷ But it is the child who must learn; it is he who must develop the "skills for coping with and balancing the requirements for you, me and the context, at this point in time, under these circumstances."²⁶⁸ What is said relative to the relationship between parent and child above may be recast in the relationship between church and member. The hostile subject experienced the church as "too protective," "fostering dependence," and not allowing for the freedom of personal inquiry.

Self worth is confirmed within the context of the significant relationships in a child's life. As indicated above,²⁶⁹ the parent must provide the needed guidance and support (including discipline), but still allow the freedom so necessary for developing his coping skills and so vital for the preservation and expression of his own uniqueness as an individual. Parents must be neither too authoritative, nor over-solicitous; they must consistently validate the child as a worthwhile and responsible person. Of course, this kind of

²⁶⁶Coopersmith, loc. cit.

²⁶⁷Ibid.

²⁶⁸Satir, loc. cit.

²⁶⁹Coopersmith, loc. cit.

communication comes only from responsible parents; the "identified patient"²⁷⁰ is the child who is most acutely expressive of the irresponsible and non-self-validating relationships in the family.

To apply this to the church involves the whole concept of freedom and integrity; the freedom to be oneself, one's own responsible self in the best sense of the word. As in other areas, spiritual maturity takes place in relational context that expresses warm acceptance, disciplined guidance and support, and the freedom in accordance with one's coping skills and capacity for decision making and rational commitment, as well as the freedom to be one's own man.

An infant is helpless and totally dependent on the parent. The "new born" member of the church family cannot be so extremely classified, but he is dependent (the degree of dependence varying in accordance with his background) on the rational authority of the church for spiritual and moral confidence. But it is a rational authority; the authority White implies when she observes that although "God has never removed the possibility of doubt," still He "never asks us to believe, without . . . evidence upon which to base our faith."²⁷¹ She appeals for the father of a child to exercise authority in a similar manner to that portrayed by Christ, in wisdom, in all kindness and gentleness."²⁷² A child must grow if he is to

²⁷⁰Satir, op. cit., p. 1. The term "identified patient" is used in Conjoint Family Therapy to refer to the family member who evidences the symptom indicative of the family "pain."

²⁷¹White, Steps to Christ, p. 110.

²⁷²White, The Adventist Home, p. 215.

endure as a responsible person in the world, he must become increasingly independent of the parents; not in the sense of severing ties of love, but in the sense of being in direct touch with his world, in the sense of his autonomy.²⁷³ As the "child of God" grows in grace, he develops, more and more the sense of oneness with God that is not dependent on the institution's formal direction; he develops, more and more his own style of relating. The basics, the touchstones may still be there in the formal declaration of the church, but these concepts are continually expanding and taking on ever new and unique dimensions in the individual life, depending on his own differentness and degree of growth motivation.

As indicated above, a child may tend to be stifled by the authoritarian, or over-protective-permissive parent and consequently not develop his capacities for creative decision-making. Likewise, it has been suggested, the growth of any member of the church family may be retarded, or arrested within the relational context of the church if the church, by virtue of either its authoritarianism, or its attitude of looseness and non-commitment, fails to validate that member as a person of worth and responsibility. One thing seems clear: neither Satir's "identified patient" nor the hostile "child" of the church is being confirmed as a responsible person; his sense of self-worth is not being validated by the parent.

Results of the present study imply support for Cooper-

²⁷³For a detailed treatment of the Adventist view of healthy parent or teacher-child relationships the interested reader is referred to Ellen G. White, Education (Mountain View: Pacific Press), 1942.

smith's²⁷⁴ proposition that the more the child grows, the more he must be allowed the freedom of rational thought and experimentation²⁷⁵ if he is to validate for himself, be changed, authenticated, made free and creative by the truths God earnestly desires to communicate to him.

COMMUNICATION

Reference has been made to the "breakdown of communication" as focal in dysfunctional family systems. Perhaps further definition of the term "communication" as used herein is in order for the sake of clarity. Meaning of the term involves more than mere verbalization, as has been mentioned above. In fact, real communication may stand over against the words spoken. Satir notes that "communication" is an "interaction," or "transaction," including "all those symbols and clues used by persons in giving and receiving meaning."²⁷⁶

It is impossible to not communicate; any meaningful interaction between two people involves communication--that is, meaning is conveyed and received. Creative communication takes place when the message is either confirming the other's sense of self-worth, or

²⁷⁴Coopersmith, loc. cit.

²⁷⁵Carl Rogers has much to say regarding the trusting of one's experience--this, in the final analysis is the real test of truth for man today, "What is the result of my commitment to this truth in the context of my world?" This is not to say that one blindly trusts his "feeling" in the matter. Rather, it is to say that one's experience is verifiable and consequently, the real testing ground for truth, the refining matrix for concepts. Carl R. Rogers, On Becoming a Person (Boston: Houghton Mifflin, 1961).

²⁷⁶Satir, op. cit., p. 63.

laying the groundwork for that confirmation. Consequently, when the term "breakdown of communication" is used in this paper, what is really meant is the breakdown of creative communication, the breakdown of mutually confirming interaction, an implied effect of which, according to this study, is hostility.

Family therapy involves the process of restoring creative communication, the developing of techniques for creative self-affirming-confirming interaction. Inasmuch as communication is a process of giving and getting information, the healing process in a dysfunctional²⁷⁷ family involves developing proper techniques for giving and getting mutually self-confirming information. To carry this a step further (and this is supplementary to the concept that "all behavior makes sense"), as has been noted, Satir observes that "all messages, when viewed at their highest abstraction level, can be characterized as 'validate me' messages . . . validate me by showing me you value me and my ideas."²⁷⁸ Such a message may come from a dysfunctional or a functional person (the message may be grossly distorted), but the point is that a "creative" response will always be an affirmative to the real message, the appeal for self-confirma-

²⁷⁷To speak of the dysfunctional is to speak in terms of degree. There is no sharp line of demarcation between functional and dysfunctional, they are relative positions on a spectrum. The more people go underground (become covert, indirect) in their communication, the more they are inclined to avoid speaking to significant issues, the more dysfunctional they are likely to be. The opposite is true as well; the more open and honest they are, the more functional the relationship. All of us are involved in varying degrees along the functional-dysfunctional spectrum.

²⁷⁸Satir, op. cit., p. viii.

tion. The process of confirming the other person through creative communication involves, at least, clarification of the message, the freedom of openness, and a willingness to listen dynamically²⁷⁹ (that is, listen and respond to the other's needs); this experience was lacking in hostile subjects in the present study. Of course, the greater the degree of dysfunction, the more painful the route to creative communication.

Restoring Communication

It bears repeating that man is essentially a social being whose deepest personality needs are satisfied only in relationships. In early childhood his personality is created through interaction with his family. Throughout his life span the maintenance of his personality health depends on adequate satisfaction of his personality needs through positive relationships,²⁸⁰ relationships that tend to confirm his sense of self worth.

If man is not in real touch with others, "having friction with others but no organic relatedness,"²⁸¹ he does not experience satisfaction of this basic need; he becomes hollow, lonely, an island; he is a child alienated and out of touch in a dysfunctional family. In Adventist theology the critical weight of this out-of-touchness is intensified inasmuch as it conceives the alienation

²⁷⁹That is, "ὑπακούω." (Note pp. 150ff in this study.)

²⁸⁰Clinebell, Mental Health, p. 152.

²⁸¹Ibid., p. 153.

involving a focal out-of-touchness with God.²⁸² As in family therapy where parents and children sit in open, reality-testing interaction in order to move from the dysfunctional toward the functional end of the spectrum, the suggestion is that the institutional leaders and members of the church family need likewise to become involved in order to fulfill the redemptive purpose of God in men's lives. This is family therapy in the church setting.

In view of the complexity of personality problems, it may seem naive to suggest that the teachings of the church be ever-moving toward meeting the needs of all the people in the family. No two people think precisely alike; no two people feel the same way at all times within a relationship; no two people want the same things, nor do they want them at the same time. People operate from different time tables. We are, in fact, autonomous, unique and different one from the other. Further, each member brings to the church family picture the hereditary and environmental residues of his past. One may have an unusual need for a "good mother" figure (comforting church), or the "strong father" (limit-setting, confronting church). There may be the seemingly insatiable and masochistic demand for punishment (penance, self-abnegation, sacrifice). One may have an unhealthy need for the security of the law (authoritarian), clinging to what Clinebell has referred to as "an ethical party line."²⁸³ Still, as indicated above, the underlying message of all this behavior

²⁸²See especially section 1 of Chapter VI of this study.

²⁸³Clinebell, Mental Health, p. 32.

is the cry for self-confirmation and the challenge to the church is to respond creatively to that cry, providing the milieu for redemption, for reconciliation for each member of the family. Of course, one likes to believe that most of the members of the family are relatively healthy members. This does not minimize the task of creative communication. Growth is an ever present necessity.²⁸⁴ The functional parent communicates to children of all ages, under varied circumstances.

On the other side of the coin, it should be emphasized that, in spite of his uniqueness, man functions within the framework of certain laws.²⁸⁵ Carl Rogers points out that in the process of psychotherapy, for example, although the unique and dynamic experience is different for each individual, still there is the witness of a lawfulness and order which is astonishing in its generality.²⁸⁶ That is, there are certain broad and basic needs that are essential to growth and maturity and wholeness. As mentioned above, we are social creatures, dependent on each other for self-validation; and the primary responsibility of the church family, as in any family, is to speak to this basic need. In fact, it appears reasonable to suggest that every teaching of the church might well be tested²⁸⁷ by some criteria as offered by Clinebell above.²⁸⁸ If the doctrine

²⁸⁴White, Education, p. 106f.

²⁸⁵Ibid., pp. 102ff. See section "Lessons of Life."

²⁸⁶Rogers, op. cit., p. 74. ²⁸⁷Heppenstall, op. cit., p. 537.

²⁸⁸Cited in Chapter IV of this study, p. 65.

is in conflict with meeting such needs, perhaps it is not the truth,²⁸⁹ not the word of God for man today; for the same God has both created man in his uniqueness and now attempts to speak to him through the church.²⁹⁰

This is not to insist that everyone should agree with this suggestion. The opposite is implied. Some Adventists might be threatened, offended by this "liberal" proposal. The point is, each one should feel free to disagree without losing the sense of being confirmed as a person of worth; without jeopardizing the joy of experiencing of oneself as a significant member of the family.²⁹¹ The sense of freedom to agree or disagree, or compromise without being rejected as a person, or shut out of the family (alienated), it is suggested, must be preserved at all cost; the warmth of self-validating love must always be the prevailing atmosphere if the church is to be supporting, confronting, redeeming in meeting the soul-hunger of the members of the family.²⁹²

²⁸⁹White, Education, p. 171. The author notes that the experiential result of God's word is "a vivifying power," and that "this experience is the highest evidence of the divine authorship of the Bible."

²⁹⁰White, Ministry of Healing, p. 243; White, Counsels on Health, p. 346.

²⁹¹Man has a tendency to experience the feeling of a "loss of identity" when he feels controlled, or experiences the feeling of loneliness that comes with a diminished sense of belonging." Safeguards against this are found, most significantly, in the "nuclear family" setting. Arnold M. Rose's chapter on "The Mass Society" in his book The Power Structure, Political Process in America, Oxford University Press, New York, 1967, Especially the idea of the "public" (p. 204) is uniquely significant here.

²⁹²See first section of Chapter VI of this study.

The tragic implication, from the evidence of this study, is that a church reaction (authority) to the dissenting member has frequently been experienced as inclining toward that of the authoritarian parent. Communication, in this instance, seems to be experienced not so much as an effort to understand the child, or to restore a creative relationship, as it is experienced as an effort to control the child and defend the parent. The attempt may be motivated by the need to relieve threat rather than issuing from the primary perspective of reconciliation; that is, the primary thrust is not that of mutual self-enhancement, or saving the person as a person--relating to him in a way that enhances his individuality, his uniqueness, and confirms him as a person of worth. Consequently, the individual experiences being treated as a child who must be controlled by externally-imposed parental norms.²⁹³ It is as if the security of the parent (church, or spokesman) is equated with the authority of the parent. Security (authority) must be preserved at all cost. To give evidence of the continuing authority, the child is "controlled." The existing authoritarian relationship is thus preserved--but at the personal expense of the child (feelings of rejection, dependence, guilt, etc.). Acceptance is experienced at the expense of individuality. The result is hostility.

Of course, as indicated above, there are some "children" in

²⁹³The church has been too frequently cast in the role of "defender of the faith (truth)," rather than redeemer of men (spokesman for Jesus Christ). It is here proposed that truth is self-validating, and needs no defense, but man needs a climate for experiencing truth, a "nest" for the relationship with God we call salvation.

the church who are almost totally dependent on a rigid, demanding, structured life that will protect them from the risky and frightening experience of freedom with all of its responsibilities. Some of these may seek to remain within this protective custody.²⁹⁴ Nonetheless, children, if they are to grow through the stormy years of adolescence to emerge as relatively mature and well-adjusted adults with the sense of confirmed self-worth that is so essential for happiness, must be allowed, and even pushed at times into the adventure of self-determination and commitment. "The object of discipline," White notes, "is the training of the child for self-government, self-reliance . . . self-control."²⁹⁵ Rather than assuming the role of authoritarian parent and controlling the child, it is proposed that the church assume the role of democratic parent,²⁹⁶ providing the guidance of rational authority,²⁹⁷ at the same time teaching and learning from the child through the openness of creative communication²⁹⁸--a redemptive exercise in which, truly, it can be said, "the spirit of God is there."

As in current social problems, or the dysfunctional church

²⁹⁴Clinebell, Mental Health, p. 32.

²⁹⁵White, Education, p. 287.

²⁹⁶Coopersmith, op. cit., chapter 11.

²⁹⁷Ibid.

²⁹⁸Clinebell, op. cit., p. 34. Clinebell refers to rational authority as "the authority of competence . . . the authority with which Jesus spoke. His competence in spiritual matters was self-evident. His grasp of the truth was unmistakable authentic. This was in sharp contrast to the irrational authority of the Pharisees, an authority based on status and power."

family, the problem is alienation, or the breakdown of creative communication. Arnold Rose notes:

Many of those who probe into current social problems find at their core the separation [alienation] of the individual and the group [church]. The individual finds it difficult or impossible to communicate satisfactorily with his fellows and consequently cannot orient his own values or put himself into harmony with society [church]. He feels powerless [no self-validation], and to some extent is powerless. It was probably Karl Marx who first put part of the problem into concrete observation and concept. He spoke of "alienation from work"--the factory worker's failure to gain a sense of the meaning of his work as he performed mechanical, repetitive tasks. [Underscoring mine.]²⁹⁹

It follows that reconciliation may be seen as the process of restoring the function of creative communication. Heppenstall's crisp observation is brought to mind here in which he appeals for a testing of "truths [and] beliefs . . . by teacher and student, both from the point of view of belief and . . . experience"³⁰⁰ so as to bring to the beliefs a "depth of meaning motivating life" and thus avoid the "negative attitude toward the church"³⁰¹ emerging out of the sense that one is not recognized to have the right "to think and act for himself."³⁰² The emphasis should be, then, on correcting discrepancies in communication, discussing alternative ways to achieve more desirable outcomes, and commitment for experiment on the basis of joint agreement.

²⁹⁹Arnold Rose, The Power Structure, Political Process in American Society (New York: Oxford, 1967), p. 181.

³⁰⁰Heppenstall, op. cit., p. 2.

³⁰¹Ibid., p. 539.

³⁰²Ibid., p. 10.

To look at it again, the need is to restore creative communication. Creative communication occurs when one speaks with openness, listens with understanding, and responds with the desire to meet the needs expressed. Both psychotherapy and the mission of the church involves creating an atmosphere where people can, perhaps for the first time, take the risk involved in such interaction without any threat of self-devaluation. This should be the prevailing mood in the classroom, as well.

The church, then, must provide an atmosphere for "one-making." But we, the people, are the church. We are responsible! Those of us involved in the family, willing to take the initiative in reconciling the hostile person. Each one must assume the role of minister, of therapist, of change agent. Each one must see himself as a resource agent, not as God, or judge, or the authority with all the answers. But each one, administrator, teacher, minister, lay member, is responsible for becoming a model of communication; taking care to be aware of his own prejudices, he must introduce "the family" to the experience of creative communication.

In every therapeutic relationship the Christian therapist learns, grows, and experiences an enrichment of his relationship with God, because he is empathically involved with people who have the potential for reflecting the image of God in the world. In the present context "therapist" is anyone who becomes a change agent by bringing the "family" together in the exercise of creative communication. The church must speak to the needs of the people. The people must experience freedom to express those needs, and know that their

expression falls on receptive ears. Wherever this therapeutic interaction takes place, creative communication is in evidence--and the process of redemption.

Some Suggestions for Redemptive Interaction

What specific steps may be taken to facilitate the reconciling and redemptive interaction that takes place in family therapy? In conjoint therapy the family comes seeking help. Here, it appears, the family must be "enticed," or "persuaded" to enter therapy. Of course, articles written in church publications by responsible authorities pointing up the need for more meaningful interaction will have some positive effect toward the desired results, but more is needed.

Harvey Siefert³⁰³ has suggested three first steps to be taken in the local church toward facilitating an interest in social change. This plan seems to be a viable one toward creating a healthy communicative climate within the church family. Step one has to do with selecting a "task force" of ten (more or less) people from among the "leader potentials"³⁰⁴ in the church to serve as a spearhead, an island, a nucleus for the type of activity one wants to develop; in this instance, this group would serve as the "nuclear family,"

³⁰³From a lecture given in the course Personal Growth and Social Change, School of Theology at Claremont, December 4, 1968.

³⁰⁴In addition to such leadership qualities as prestige, acceptance, sensitivity to needs, etc., these persons should represent, as nearly as possible, the progressive thinkers in the church.

involved in the type of interaction referred to above.

Step two is the training process of this group. For the purpose of the venture proposed in this paper, the training process for the "nuclear family" would amount to something akin to conjoint family therapy in the context of a church-family-need orientation. Members of the group might assume the role of parent, marriage partner, or "identified patient," keeping central in the focus of awareness the need for ventilation, openness, freedom, self-validation and the responsibility of both children and parents in developing a functional family system.

Step three involves communicating the sense of need for and involvement in meaningful interaction among the other church members. This means developing other small interaction groups within the "extended" church family and involving them in the same therapeutic process of openness and creative communication.

Other "task force" avenues are either possible potentials, or in the process of experimentation at present in the church. Foremost among those activities in operation at present is the Seventh-day Adventist Forum. The Forum grew out of the need of Adventist graduate students in various non-denominational universities who felt themselves out of touch with the church family. These young scholars began meeting together in small, local groups to share and discuss with each other the religious and moral problems they faced as "outsiders" in the university. Their faith was being challenged by new concepts and they were cut off from meaningful contact with the church family, either by reason of geography or the fact that the tension

created by the university environment had resulted in conceptual changes which tended to render the communication of the home church irrelevant. These things they began to discuss openly among themselves. As a result of this healthy interaction, the national organization of the Adventist Forum was soon established. Different local chapters are now being formed in various centers of the North American field. The official organ of this new movement within the family is called Spectrum. This quarterly journal should serve to stimulate an awareness of need in the church and urge the kind of introspection and interaction referred to above, providing it remains open to both sides of every issue for responsible presentation.

The drawback of Forum meetings is that they are largely attended and participated in by the "functional members" of the family. The "dysfunctional" members are not usually there. Perhaps this will come in time--when hostile symptoms are multiplied to the point where they cannot longer be ignored.

The point is, there needs to be a truly conjoint family therapy going on if the process is to be of optimum effectiveness. There needs to be the creative interaction between family members including leaders, spokesmen and laity; the same quality of exercise that takes place in therapy.

This openness of creative communication needs to begin at home. White counsels parents to be honest in both "precept and example,"³⁰⁵ to "deal honestly with . . . children,"³⁰⁶ and, when

³⁰⁵ White, Child Guidance, p. 151. ³⁰⁶ White, Testimonies, V, 40.

appropriate, "confess your neglect" to them; asking for "their cooperation."³⁰⁷ Parents should not make excuses for their mistakes, thus "deceiving themselves."³⁰⁸ In relating to the children firmness is to be mixed with love and children need to be able to feel that they can make the parent their "confidant";³⁰⁹ "let them whisper . . . their trials and joys" to the parent."³¹⁰

This thrust for creative communication involving children in a rational search for meaning and relevancy in the faith needs nurture in both elementary and secondary levels of education. At present, the task of textbook revision is in progress to meet this need. A copy of the minutes of the Subcommittee for the Elementary School Level (see Appendix F) is indicative of work being accomplished in this area.

More Summer Institutes could be conducted by key educators in the field of specialty and within the give-and-take atmosphere of the mutual respect and appreciation of a family growth setting. Continuing small groups of educators, administrators and clergy could meet in workshops throughout the year with the same emphasis on openness and creative listening. The minister, as key figure in the local parish family, would thus become more adequately equipped to develop creative groups in his church. Various avenues in the local churches may be explored for facilitating creative "family" interaction; local youth meetings, the Sabbath School, the midweek prayer

³⁰⁷Ibid., VII, 67.

³⁰⁸Ibid., I, 385.

³⁰⁹Ibid., I, 388.

³¹⁰Ibid., I, 387.

meeting, among others, offer excellent small group settings for activating the kind of experience that takes place in family therapy.

A series of extension seminars on specific points in question might be conducted the year around. More cross-discipline discussions, especially in the area of science and religion should be encouraged and engaged in.³¹¹

These are but a few suggestions of the possible and potential means at hand for creating an atmosphere, a climate favorable for the communication of Christian fellowship, the relationship that is so evident in any functional family. These are suggested settings for "church family therapy."

Adventists have long taught that true religion is a practical religion. It is this conviction that has fostered Seventh-day Adventist missions, educational institutions and hospitals around the world. The familiar saying, "there is more religion in a loaf of bread than in many a sermon" has pointed up the Adventist awareness of the need for humanitarian and health work; this awareness is further emphasized in the belief that "medical missionary work is the primary work of the Gospel";³¹² it has built the Loma Linda University and Medical Center with its complex of medical and dental schools, as well as programs for nursing and health-related

³¹¹The S.D.A. geoscience summer field trips have perhaps involved key church figures more than any other single effort in the movement toward the openness of creative communication; but we have touched only the edges here.

³¹²White, Ministry of Healing, p. 144.

professions. In short, the main thrust and purpose of the gospel, insofar as Adventists are concerned, has been to redeem men--to make men whole through the revelation of God's love in meeting man where he is and speaking to his individual needs.

Apparently, this has involved a two-level communication. There has been the reaching out to relieve the pain of suffering millions; but, at the same time, there has been the tendency to ignore the pain within the family. Regardless of whether the hostile student is right or wrong, his behavior is meaningfully symptomatic of family pain. Each family member is born to grow, created for authenticity, for being one-with-God in his own style of being. But he cannot grow unless he personally faces the reality of his world, takes the risk of committing himself to the truth³¹³ he finds and of learning to live love. The church is called to provide a matrix for that experience.

³¹³ Commitment to truth is not taken here as a stubborn clinging to the stereotype, but involves a willingness to listen to what God is attempting to say and a willingness to risk oneself in personal involvement with that truth wherever it leads.

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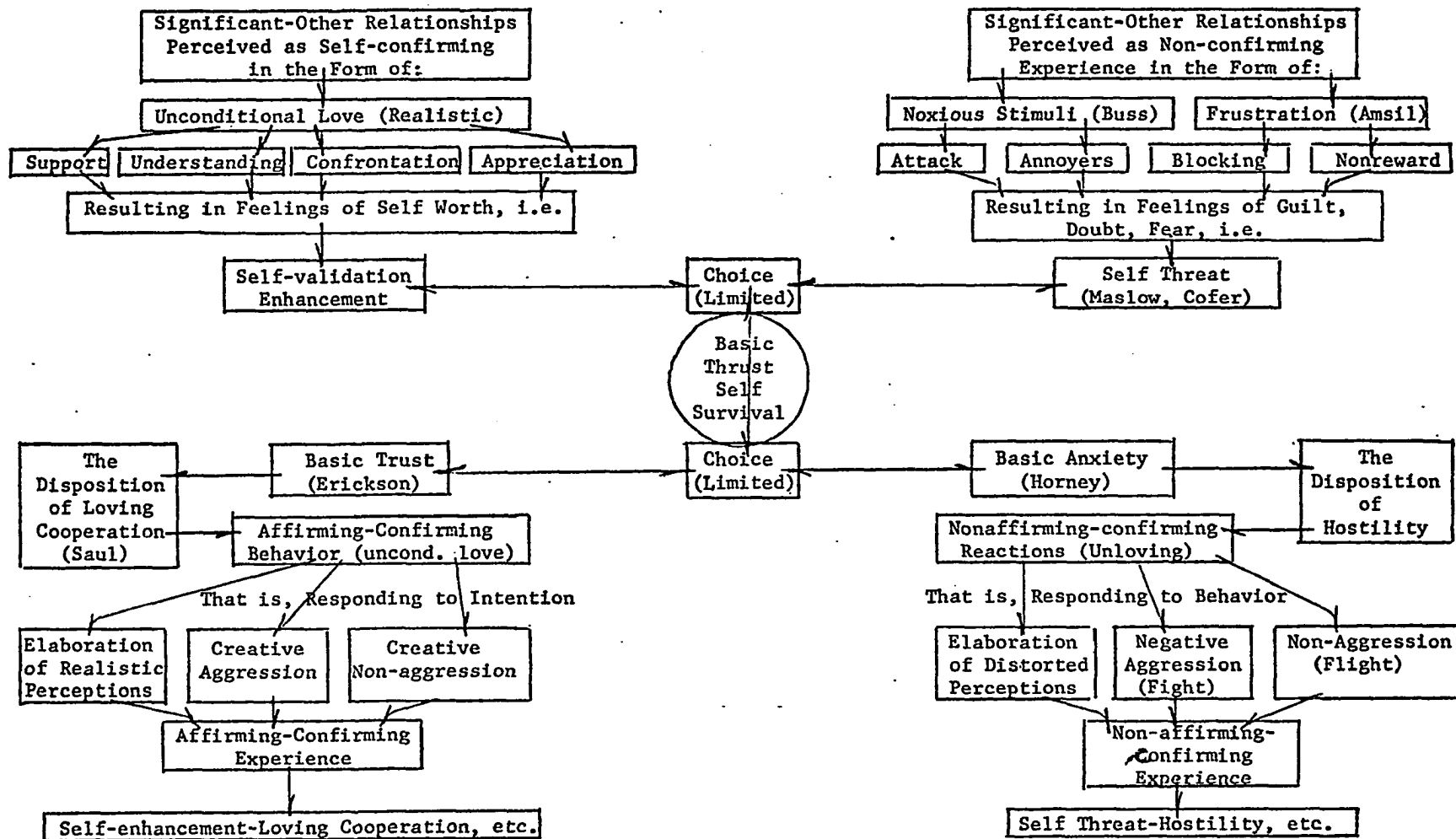
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APPENDIX A

A GRAPHIC DESCRIPTION OF SELECTED VARIABLES ANTECEDENT TO THE DISPOSITION OF HOSTILITY FROM THE BASIC PERSPECTIVE OF "SELF-SURVIVAL"



APPENDIX B

**TOTAL ITEMS LISTED ACCORDING TO CATEGORIES FOR THE PURPOSE OF
SCREENING AND SELECTION FOR INCLUSION IN THE SORI
INSTRUMENT**

HOSTILITY-home (Hp) (Self-Other perceptions, of attitude and behavior)

I. Other Perceptions

A. Attitude

1. The attitude that best characterizes dad/mother is "bossy and unreasonable."
2. Mother/dad is a sarcastic character.
3. Mother's attitude was "you've got to pay them back when someone does you wrong, just for the principle of it."
4. "An eye for an eye," that was dad's philosophy when I was a kid.
5. Dad got "hot under the collar" easily.
6. Mother and dad are about the most unprejudiced people I know.
7. Dad has little tolerance for failures.
8. Dad never held a grudge.
9. Mother is too domineering.
10. Instead of sympathizing, mother/dad's attitude was always "You've brought it on yourself."

B. Behavior

1. Dad was always "blowing up" at me.
2. Mother gets real cutting when she's angry.
3. Mother was always shouting at me, it seems.
4. "Impatience" is mother's middle name.
5. I remember dad's whippings--frequent and severe.
6. Dad used to like to poke fun at me.
7. Mother and dad never fought.
8. Dad flies off the handle real easy.
9. I could take the punishment okay, but it was dad's blunt, cutting remarks that got to me.
10. Mother never complained.

II. Self

A. Attitude

1. My home life was always happy.
2. I used to feel like I always got the little end of the horn at home.
3. At home I soon learned to take the attitude "better switch than fight."
4. I felt stifled by the restrictions at home.
5. I was really glad to get away from home whenever I could.
6. I used to resent being treated as a child.
7. I was never rebellious at home.
8. My folks get "under my skin" easily.
9. My folks say "I'm hot-tempered."

10. At home sometimes I just wanted to kick, or hit something.

B. Behavior

1. I had very few quarrels at home.
2. Slamming the door was one good way to get back at mom.
3. Outsmarting them (parents) really gave me a sense of satisfaction.
4. I'm quick to forgive my folks.
5. I never "blew up" at home.
6. I never teased my brother (sister, mother, the dog, etc.).
7. I never shouted at mother.
8. I've never done anything to "get even" with my folks.
9. I never got angry at home.
10. Sometimes mother got so pushy that I just did the opposite.

HOSTILITY-school (Hs)

I. Other Perception

A. Attitude

1. "You've got to make 'em 'toe the line' if you want their respect"--this seems to have been the attitude of most of my teachers in SDA schools.
2. "Unprejudiced"--this would be a characteristic of most of my SDA school teachers.
3. Rules must be enforced regardless of circumstance or consequence--this seems to be the SDA school attitude.
4. Teachers (SDA) have a superior attitude.
5. Teachers (SDA) can do no wrong.
6. Teachers (SDA) like to play god.
7. This school is just another "mill," only concerned about its record, not you.
8. It seems like the teacher enjoys ridiculing you.
9. Most SDA teachers are open and undefensive.
10. Most of my teachers seem to have "had it in" for me.

B. Behavior

1. SDA teachers like to throw their weight around.
2. Most of my (SDA) teachers have been patient and considerate.
3. Rules, Rules, Rules--at SDA schools that's all you get.
4. SDA teachers hide behind their authority.
5. SDA teachers demand perfection but not of themselves.
6. Most SDA teachers seem to work at shaving down your GPA.
7. Most of the time my teachers (SDA) have encouraged me to voice my differences of opinion with them.
8. The school (SDA) is very intolerant if you break a rule.

HOSTILITY - school (cont.)

II. Self

1. It burns me up when I think of how I never dared raise my voice in opposition to the teacher at school.
2. I have a tendency to avoid any argument with the teacher.
3. It seems like I've always gotten the dirty end of things at school.
4. It makes my "blood boil" when I stop to consider how we're treated like children in our schools.
5. One thing you've got to learn--it's not push but pull that gets you through in school.
6. I've been mistreated time and time again in school.
7. I've felt like smashing things at school when I was a kid.
8. I've spent my time in the principal's office for misbehaving.
9. In school my marks in deportment weren't so hot.
10. I got into fights a lot at school.
11. It really used to get me when my folks would take the attitude that the teacher was always right.
12. I'd like to tell some teachers off.
13. I've always gotten the good breaks in school.
14. I've never let myself forget that the teacher will always "get even" if you push it too far.
15. I like to argue with the teacher.
16. I get a kick out of getting "one up" on the teacher.
17. Religion courses are just of no value whatever here at LLU.
18. I'm attending a church-related school because I want to.
19. I resent having to take religion courses at LLU.
20. One of the things I really appreciate in SDA schools is the continuing religious emphasis.
21. Attendance at week of prayer should continue to be required.
22. I thoroughly enjoy chapel every week.
23. I'm glad I've gone to SDA schools.

HOSTILITY - church (Hr)

I. Other Percepts

1. The attitude of the church encourages free expression of dissenting opinion and feeling regarding teachings and policies of the church.
2. SDA ministers seem to have a holier-than-thou attitude.
3. SDA ministers have a superiority complex.
4. The church is always right--that's its attitude.
5. The attitude of the church is love and forgiveness, not judgment.
6. The church is overcritical.
7. If you "sin" in our church they'll get you.
8. "Getting even" is foreign to both SDA policy and function.

9. SDA's are always attacking someone.
10. "An eye for an eye," that's the church policy when it comes right down to it.
11. The church really is patient, loving and understanding with young people who get in trouble.
12. The church forces you into its mold.
13. Most ministers are sympathetic and understanding.
14. Most ministers are unprejudiced.
15. SDA's act as though they're piously superior to other denominations.

II. Self

1. Everywhere I turn--home, school, church--I've been getting religion crammed down my throat since I was a kid.
2. I really get hot when I hear some preacher act as though the law is more important than people.
3. Sometimes I feel oppressed by my religion and want to fight back.
4. Sometimes I get so angry at the church that I feel like all I want is out.
5. I get impatient with people who say you must never question the "word of God."
6. SDA preachers have "got it all together."
7. One thing about it--SDA kids are pretty free to think and do as they please.
8. It really bugs me how SDA kids are so sheltered.
9. It seems like the church spys on you.
10. SDA ministers don't make much money, but they're getting all they're worth.
11. As an SDA I feel like an oddball, sometimes.
12. Sabbath School was always a delight as a kid.
13. I used to hate it when every Sabbath without fail we had to go to church.
14. I dearly love the church.
15. I just never could talk with mother/dad about the church without it ending in an argument.

HOSTILITY - general (Hg) (Self-other percepts)

1. Sometimes I feel like picking a fight with someone.
2. I've often found people jealous of my good ideas, just because they had not thought of them first.
3. I often feel irritable.
4. I get a raw deal from life.
5. I gossip.
6. Sometimes I feel like cussing everybody out.
7. I never blow up.
8. I never get angry.
9. I get mad easily but get over it soon.
10. When I get angry it takes a long time to get over it.
11. Sometimes I'd just like to go out and clobber someone.
12. I can easily make other people afraid of me, and sometimes do just for the fun of it.
13. Most people make friends because friends are likely to be useful to them.
14. I don't blame anyone for trying to grab everything he can in this world.
15. I don't blame a person for taking advantage of someone who lays himself open to it.
16. You've got to produce to be loved in this life.
17. I'm inclined to be critical.
18. People treat me nice for what they can get out of me.
19. I've often been punished without cause.
20. I must admit that it makes me angry when other people interfere with my daily activity.
21. I'm frequently slighted and that really bugs me.
22. Someone's always criticizing you no matter how good you do.
23. I don't like anyone telling me what to do.
24. I'm usually a very patient person.
25. Someone's always pressuring me for something.

PERMISSIVE-RESTRICTIVE (P) (Refers solely to structure of the child's world of rules and demands and carries no connotations of acceptance or democratic practices.)

I. Home (Pp)

A. Strictness of Training (extent to which parent requires child to act in close conformity to established rules of parents)

1. My parents believed that children who are held to firm rules grow up to be the best adults.
2. At home my parents employed strict standards to keep me "on the ball."
3. My parents believed that a child is grateful later on for strict training.
4. I never got scolded at home.
5. Mother and/or father felt that children were happier under strict training.

B. Number of Demands (imposed by parents--extreme permissiveness provides gratifications for child whose needs are freely expressed)

1. At our house the attitude of my parents seemed to be "there is no excuse for you to be sitting around with time on your hands."
2. My parents expect too much of me.
3. I usually feel as if my parents are pushing me.
4. It seems like I was always being punished at home.
5. I never had a say in anything at home.
6. I got bored at home because I never had anything to do.
7. I "got away with murder" at home.

C. Consistency (parental demands backed up by supervision and control)

1. One thing sure, when I broke a rule at home I knew I would be punished.
2. I always had certain specific duties to perform at home; if I didn't do them I could expect to be punished.
3. I could always expect a "well done" at home, when I deserved it.
4. Mother/dad usually thought twice before saying "yes," or "no"--but then you could count on them sticking by their word.

D. Attitudes (positive-negative; reward-punishment techniques)

1. I was usually rewarded for trying even though I didn't always succeed.
2. At home I was punished for not doing well but not rewarded for succeeding.

3. As a child I learned to fear my father.
4. Mother believed in teaching a child early who is boss.
5. Dad's attitude seemed to be that the "natural meanness" needed to be taken out of kids.
6. At home it seems like I was only loved if I behaved.

II. School (Ps)

A. Strictness

1. SDA campus rules are generally more strict than other schools.
2. Our schools appear to hold that children held to firm rules will become better adults.
3. You can blame the "strictness" in SDA schools on the church.
4. There are no exceptions to school rules.

B. Demands

1. Push, push, push--that seems to be a tradition in SDA schools.
2. It seems as though the student has very little voice in campus management or policy.
3. Here at LLU its like everywhere else--it seems like the instructors just aren't happy if you relax a little.
4. The high standards in SDA schools promote growth.
5. The excessive demands in SDA schools promote discouragement.

C. Consistency

1. Rules are rigidly enforced on most SDA campuses.
2. The problem with most SDA schools is their inconsistency in rule enforcement.
3. One thing, you know where you stand with all the school rules.

D. Attitude

1. I was always getting into trouble in grade school, or academy.
2. I feared my teachers as a child.
3. Most of my SDA teachers have insisted on their position not being challenged in class.
4. As a child I was always getting punished at school but it seems like I never got rewarded for the good things.

III. Church (Pr)

A. Strictness (require conformity to demands)

1. The SDA church has very strict standards.
2. The church has high standards but doesn't demand that one live up to them.
3. The church holds that strictly imposed standards are necessary to keep one on the "strait and narrow."
4. "Obey and live--disobey and die"--it's just that principle!
5. Careful obedience is really a liberating experience!

B. Demands (number of imposed)

1. I feel burdened down with the multiplied standards of the church.
2. The church expects too much of me.
3. My religion makes many demands, but the rewards are worth it.
4. The church makes me feel guilty.
5. I find complete freedom in my church.
6. "Higher than the highest human thought is God's ideal for His church"--that's the way it ought to be and we need to work hard to make it.

C. Consistency (child demands backed by supervision and control)

1. Failing to live up to certain standards of the church usually results in disfellowshipping.
2. The church is very inconsistent in enforcing its standards.
3. Standards are okay, but the church should work harder at enforcing them.
4. It's easy to know where you stand in the church because of the consistency of rule enforcement.

D. Attitude

1. In general, it seems to me that my church emphasizes the need for a creative and redemptive experience rather than proving the doctrines.
2. I get the feeling that the church is more important than people.
3. I feel rewarded more than judged or criticized by the church.
4. In the church I find an attitude of understanding and forgiveness rather than judgment.

SELF CONFIRMATION (ACCEPTANCE (A) - DEMOCRATIC RELATIONSHIPS (D))

I. Acceptance relationships - Home (Ap)

A. Specific - parent's affection (rapport, closeness, love, warmth--mother considers child inferior, very bad)

1. Dad is a very forgiving person.
2. Mother always sympathized with me when I was hurt.
3. Dad was too soft-hearted to be a disciplinarian.
4. Mother/dad finds it easy to express affection.
5. Dad is warm-hearted, outgoing.
6. I experienced my parents' warmth and tenderness as a child.
7. My parents live by the rules regardless of the consequences.
8. Mother/dad never apologized after hurting someone's feelings.
9. Dad/mother seemed insensitive to my needs as a child.
10. My folks were always showing their love for me.
11. I was loved--if I behaved, that is.
12. I've never quite measured up to my mother/father's expectations.

B. Parental concern - specific manifestations of:

1. Interest in happiness
 - a. My parents have usually considered my feelings.
 - b. My parents felt that children are happier and better behaved if parents show an interest in their affairs.
 - c. My parents were always interested in hearing about my "fun" experiences, like parties, dates, etc.
 - d. Dad was inclined to make thoughtless, unfeeling remarks.
 - e. Sabbath was always a "drag" at home.
2. Availability
 - a. Dad was just never available when I needed him.
 - b. My parents didn't want to be annoyed with my unimportant problems.
 - c. According to my mother, I was always pestering her with my upsets.
 - d. Mother and/or dad were always sympathetic listener(s) when I needed to talk.
 - e. No matter how busy he was, dad always took time to try to understand me.
 - f. It seems like mother and/or dad just could never take time to sympathize or try to understand.
 - g. Dad was always ready to discuss religion but never had time for any "fun" things with me.

3. Attention

- a. My ideas were usually unimportant at home.
- b. Mother's attitude seemed to be, giving attention to children's problems was a waste of time; they usually just make up a lot of stories to keep you interested.
- c. No one paid much attention to me at home.
- d. Dad felt that children shouldn't annoy parents with their unimportant problems.
- e. It seems like mother (or dad) had to know everything about everything when I was a kid.

4. Joint activities

- a. We did a lot of things together at home.
- b. I was encouraged to have a say in the family planning.
- c. We had a lot of fun together at home.
- d. I enjoyed going to church with my family as a kid.

C. Acceptance Relationships - general perceptions

- 1. My parents have always understood me.
- 2. There were many times when I wanted to run away from home.
- 3. I always felt free to discuss just about any problem with at least one of my parents.
- 4. I was frequently upset at home.
- 5. My parent(s) always seemed interested in getting acquainted with my friends.
- 6. My parents just have never understood me when it comes to church.

II. Democratic Relationships - home (Dp)

A. Encouraging communication (verbal) and openness.

- 1. I was always allowed to disagree with my parents if I felt my own ideas were better.
- 2. My folks encouraged me to tell me about it when I felt the family rules were unreasonable.
- 3. I was made to feel that I had no right to my own point of view at home.
- 4. When I got into trouble as a child I knew my parents wouldn't punish me for talking about it with them.
- 5. The rule at home was "kids should be seen and not heard."

B. Tolerance of contrary opinion:

- 1. Mother (or father) believed a child should never get to wondering if his parent's views are right.
- 2. My folks could do no wrong.
- 3. Doubting my parents' ideas was a "no-no" at home.
- 4. Mom and/or dad had a tendency to want to pick my friends when I was home.

C. Equality

1. My parents (one or both) didn't expect me to do all the "adjusting" at home; I was usually met half-way.
2. My folks believed in earning my respect by the way they acted.
3. Mother and/or dad always treated me as an equal.
4. My ideas were considered unimportant at home.
5. I was taught to fear my dad.
6. My parents (one or both) felt that I should always accept their decisions.

D. Comradeship and Sharing

1. My folks believed that I would be happier if they showed an interest in my affairs.
2. Mother and/or dad were always interested in my dates and fun experience.
3. We had a lot of fun together at home.
4. I have always felt close to mother.
5. I have a warm relationship with mother.

III. Acceptance - school (As)

A. Specific perceptions

1. All of my teachers have been good to me.
2. Academy teachers usually treat me like a child.
3. I always felt free to talk to my teachers.
4. In school you just can't get any respect with the teacher.
5. I got a lot of support and encouragement from my teachers.
6. In SDA schools you're treated more like an adult than in other schools.

B. Attitude (well being)

1. I enjoy school--always have.
2. I'm glad I went to SDA school.
3. I'm not doing as well in school as I'd like.
4. I've often felt upset in school.
5. My teacher makes me feel like I'm a dummy most of the time.
6. I'm often discouraged in school.
7. My ideas in class aren't important.
8. I'm afraid of most of my teachers.
9. I've wished I could just "check" school.
10. I'm a good student.

C. Behavioral

1. I like to discuss things in class.
2. When I have an idea in class I express it.
3. I've always openly differed with the teacher if that's the way I felt.
4. I get most of my assignments in on time.
5. When it comes to class assignments, I'm a real procrastinator.
6. I freeze up when someone in class challenges my point of view.

IV. Democratic Relationships (Ds)

A. Encourage verbalization and openness

1. Open discussion is the hallmark of the typical SDA classroom.
2. I've always been encouraged to express my point of view in class.
3. It's always hard for me to speak up in class.
4. In SDA schools I've always been made to feel free to openly challenge my teachers.
5. I always felt free to talk personal problems over with my teacher.
6. See Self Confirmation (school S-E, behavioral, #2, 1, 4,

B. Tolerance of contrary opinion

1. See Independence (school) #3.
2. See Independence (school) #9.
3. Opinions contrary to the teacher are unimportant.
4. See verbalization (above) #4.
5. See Self Confirmation relationships (school) acceptance

C. Equality

1. See Independence (school) #5.
2. See Independence (school) #7.
3. My teachers make me feel like a dumbbell.
4. Although I don't like to admit it, I'm usually scared of the teacher.
5. Only the "favorites" get the grades.
6. See Self Confirmation (school) acceptance #6.
7. See Self Confirmation experiences (school) S-E (attitudinal) #5, 7.

D. Comradeship and Sharing

1. See Independence (school) #12.
2. I feel like my teachers have always been interested in
3. See Self Confirmation relationships (school) acceptance

C. Equality

1. My parents (one or both) didn't expect me to do all the "adjusting" at home; I was usually met half-way.
2. My folks believed in earning my respect by the way they acted.
3. Mother and/or dad always treated me as an equal.
4. My ideas were considered unimportant at home.
5. I was taught to fear my dad.
6. My parents (one or both) felt that I should always accept their decisions.

D. Comradeship and Sharing

1. My folks believed that I would be happier if they showed an interest in my affairs.
2. Mother and/or dad were always interested in my dates and fun experience.
3. We had a lot of fun together at home.
4. I have always felt close to mother.
5. I have a warm relationship with my father.

III. Acceptance - school (As)

A. Specific perceptions

1. All of my teachers have been pretty forgiving persons.
2. Academy teachers usually took a personal interest in me.
3. I always felt free to talk things over with my teachers.
4. In school you just can't open your mouth in disagreement with the teacher.
5. I got a lot of support and encouragement from my teachers.
6. In SDA schools you're treated more like a child than like an adult.

B. Attitude (well being)

1. I enjoy school--always have.
2. I'm glad I went to SDA school.
3. I'm not doing as well in school as I'd like.
4. I've often felt upset in school.
5. My teacher makes me feel like I'm a dummy most of the time.
6. I'm often discouraged in school.
7. My ideas in class aren't important.
8. I'm afraid of most of my teachers.
9. I've wished I could just "check" school.
10. I'm a good student.

C. Behavioral

1. I like to discuss things in class.
2. When I have an idea in class I express it.
3. I've always openly differed with the teacher if that's the way I felt.
4. I get most of my assignments in on time.
5. When it comes to class assignments, I'm a real procrastinator.
6. I freeze up when someone in class challenges my point of view.

IV. Democratic Relationships (Ds)

A. Encourage verbalization and openness

1. Open discussion is the hallmark of the typical SDA classroom.
2. I've always been encouraged to express my point of view in class.
3. It's always hard for me to speak up in class.
4. In SDA schools I've always been made to feel free to openly challenge my teachers.
5. I always felt free to talk personal problems over with my teacher.
6. See Self Confirmation (school S-E, behavioral, #2, 1, 4, 7).

B. Tolerance of contrary opinion

1. See Independence (school) #3.
2. See Independence (school) #9.
3. Opinions contrary to the teacher are unimportant.
4. See verbalization (above) #4.
5. See Self Confirmation relationships (school) acceptance #4.

C. Equality

1. See Independence (school) #5.
2. See Independence (school) #7.
3. My teachers make me feel like a dumbbell.
4. Although I don't like to admit it, I'm usually scared of the teacher.
5. Only the "favorites" get the grades.
6. See Self Confirmation (school) acceptance #6.
7. See Self Confirmation experiences (school) S-E (attitudinal) #5, 7.

D. Comradeship and Sharing

1. See Independence (school) #12.
2. I feel like my teachers have always been interested in me.
3. See Self Confirmation relationships (school) acceptance #1.

4. I've had a lot of fun at school.
5. I've felt pretty close to most of my teachers--like I could trust them if I was in trouble.

V. Acceptance - church (Ar)

A. Self-fulfillment

1. My religion has taught me how to relate to others better.
2. Church-going has helped me to build a sense of trust in God, others, and myself.
3. The authority of the church makes one too dependent.
4. One thing for sure, if a person (SDA) practices his religion he experiences what it really means to be free.
5. My church makes me feel like I'm not worth anything.
6. What I like about being an Adventist is the absolute answers it gives me.
7. If I were in real trouble, no matter what, I have always felt as though I could count on the minister and the church to understand and help me.
8. The church places too much emphasis on unimportant, surface things, rather than being concerned about the underlying spiritual health of the persons.
9. Being an SDA helps me to appreciate and enjoy life more.
 - a. I like to go to church.
 - b. I'm glad I'm a SDA.
 - c. Helps one to understand self better.
 - d. Standards are good suggestions on how to live happily.
 - e. The standards are used as a club.
10. The church has helped me to be more sensitive to others' needs.
11. Seventh-day Adventism encourages openness, and the freedom to share without fear of judgment or rejection.
12. One thing about SDA doctrine--it's reality-oriented.
13. Being SDA I have always felt encouraged to express my doubts or fears.
14. It's easier as a SDA to face the tangled complexity of life.
15. My church emphasizes love and growth--not fear.
16. The church has helped me build a philosophy of life that is adequate for handling my anxieties constructively.
17. My church has helped me to be a more independent person.
18. The church is too protective.
19. The church is a haven of encouragement.
20. The "fellowship" of the SDA church is a real experience of love and acceptance with "no strings attached."
21. The church makes me feel guilty most of the time.
22. The church is established on logical proof all right, but is insensitive to one's needs.

VI. Democratic Relationships - church (Dr)

A. Encourage verbal communication (see also self confirming relationships and the church, #11, 13)

1. The church encourages open discussion of the doctrines.
2. I have always felt free to express open disagreement with church teaching and policy.
3. One gets to feeling that he really has no right to his own point of view in the SDA church.
4. Lay members really have no voice in church policy or administration; the preachers run everything.
5. The church makes me feel like I just couldn't talk my "sins" over with the minister.

B. Tolerance of contrary opinion (see also independence - church, #1, 2, 3, 4, 8)

1. Open questioning of any doctrine of the SDA church is a "no-no."
2. The church's attitude is that you shouldn't let anyone get to wondering if the doctrines are right or not.
3. It's a sin for a church member to doubt SDA teachings.
4. "The Truth" (SDA) is infallible--this is the claim of the church.
5. The church encourages exploration of others (see independence - church, #8).

C. Equality

1. I feel like the church doesn't meet one half-way when it comes to applying the doctrines to one's life.
2. My ideas are unimportant to the church.
3. One learns to fear rather than love God as a SDA.
4. The church always treats the members with respect and understanding.
5. I feel like the church is inclined to use me instead of support me.
6. I feel like a little cog in the machinery of the church.
7. The most important thing seems to be that I accept the church's decisions in all matters.
8. I feel like a "family" member of real importance in our church.
9. Every member in our church may have a voice in most issues and be heard if he really wants it that way.

D. Comradeship and sharing

1. I feel like the church is interested in my ideas and feelings.
2. I don't feel free to talk about my problems with anyone in my church.

3. One thing--in my church I never fear criticism or judgment for my "sins."
4. I have a very warm feeling toward the church.
5. I have a lot of fun at church socials.
6. I feel like the church really supports me in that it both confronts me for irresponsible behavior yet accepts and nurtures me as a person.
7. The church is really a "fellowship" in the best sense of the word.
8. The church is interested in my welfare.
9. I like it in my church because I have a say in the policies.

SELF-ESTEEM (S)

I. Attitudes

1. I'm easy to like.
2. I'm a lot of fun to be with.
3. I understand myself.
4. Things are all mixed up in my life.
5. When it comes right down to it, I have a pretty low opinion of myself.
6. I'm not very nice looking.
7. Others usually follow my ideas.
8. It's pretty tough to be me.
9. I'm a failure.
10. I'd change a lot of things about me if I could.
11. Most people are better liked than I am.
12. I often wish I were someone else.
13. I'm pretty sure of myself.
14. I'm never unhappy.
15. I often feel ashamed of myself.
16. I doubt whether I would make a good leader.
17. I'd rather go without something than ask a favor.
18. I'll never be the man my dad is (was).
19. I have a tendency to undertake too much.
20. I have trouble saying "no."

II. Behavior

1. I never worry about anything.
2. I can make up my mind without too much trouble.
3. I always do the right thing.
4. I can usually take care of myself.
5. I give in very easily.
6. I'd rather "fight than switch."
7. I get easily upset at home.
8. I can make up my mind and stick to it.
9. If I have something to say I usually say it.
10. I always tell the truth.

11. It takes me a long time to get used to anything new.
12. I procrastinate all the time.
13. I get upset easily when criticized.
14. I don't like to be with other people.
15. I just can't apologize.
16. I look to father as the ideal man.
17. I usually do what others want rather than make suggestions.
18. I find it hard to start a conversation with strangers.
19. I pretend to know more than I really do.
20. I set a high standard for myself and feel others should do the same.
21. When I work on a committee I like to have charge of things.
22. Before I do something I always try to consider how my friends will react to it.
23. In school I usually find it hard to talk before class.
24. It's hard to act natural when I'm with several people.

MEASURING INDEPENDENCE (I)

A. Self-image (Is)

1. I'm pretty sure of myself.
2. I can make up my mind without too much trouble.
3. I give in very easily.
4. I can usually take care of myself.
5. I can make up my mind and stick to it.
6. I've always lived by the rules.
7. If I disagree with someone I usually hide it.
8. I try to see what others think before I take a stand.
9. I would be willing to describe myself as a pretty "strong" personality.
10. I consider myself pretty independent.

B. Independence: Home (Ip) (Subject's perception of parental control.)

1. It seems like mother (or father) made it her (his) business to know everything I thought or did.
2. I never did anything without my parent's consent.
3. As a child mom wouldn't let me keep any secrets.
4. Disagree or not, I always had to live by the family rules.
5. At home I was made to feel like a wasted minute is lost forever.

C. Fostering Dependence:

1. I was never allowed to disagree with my parents.
2. Mother always tried to shelter me from "life's little difficulties."
3. Mother seemed happiest when she was doing everything for me.

4. Someone at home was always telling me what to do.
5. I never had a hard or tiring job.

D. Independence: School (Is)

1. I'm a pretty good student.
2. I've never disobeyed the teacher.
3. The teacher's the authority--I never question him (her).
4. Other students will follow my lead.
5. My ideas are unimportant.
6. I never have spoken out in class--even when I strongly disagreed with someone.
7. I'm never shy when it comes to the classroom.
8. SDA school rules leave no room for independent thinking or behavior.
9. In academy and/or the grades you were expected never to challenge or question the teacher's point of view.
10. Adventist schools shelter the student from real life.
11. It seems like someone's always telling you what to do in school.
12. In school I felt like some teacher was always looking over my shoulder.
13. The SDA classroom encourages independent thinking.

E. Independence: Church (Ir)

1. The church encourages independent thinking.
2. The attitude of the church seems to be that one should never question its authority.
3. The doctrines of the church should never be questioned.
4. It's a sin to doubt the teachings of the church.
5. I feel free to openly disagree with traditional church teachings if I want to.
6. Seventh-day Adventism is an authoritarian religion that tends to discourage independence.
7. The church is too "protective" regarding the children and youth.
8. The church encourages exploration so that one is well-informed regarding other religious faiths and practices.
9. Seventh-day Adventism teaches one to think things through for himself regarding one's religion.
10. In a mixed crowd I would just as soon people didn't know I am an SDA.

HOSTILITY CONTROL (Hc)

1. I feel like no one really understands me.
2. One thing sure, I've had more than my share to worry about.
3. I'm afraid to use a knife or anything sharp or pointed.
4. My life seems just full of interesting things and experiences.
5. I don't like to see women smoke.
6. A person should never taste an alcoholic drink.
7. It frightens me to think of being in a closet or a small closed place.
8. It's great to be alive in this time when so much is going on.
9. It doesn't bother me to go into a room where other people are already gathered and talking with each other.
10. I'm inclined to speak to people only if they speak to me first.
11. I feel lonely much of the time even when I'm with others.
12. I have never seen double (that is, one object looking like two without being able to make it look like one).
13. Sometimes I feel like picking a fistfight with someone.
14. I used to keep a diary.
15. I'm suspicious of people who are more friendly than I expected.
16. Sometimes I laugh at a dirty joke.
17. I'd like to report sports if I were a reporter.
18. Frequently I get to feeling like I have done something wrong or evil.
19. I like to go horseback riding very much.
20. I think it would be a big improvement if most of the laws were just wiped out.
21. I would rather win than lose a game.
22. I enjoy knowing some important people because it makes me feel important.
23. I find it difficult to talk before the class.
24. I'm sure I get a raw deal out of life.
25. I've had blank spells when I couldn't recall what went on around me.
26. Someone has been trying to influence my mind.
27. Several times a week I feel like something dreadful is about to happen.
28. I have used alcohol moderately (or not at all).
29. I'm a good mixer.
30. I think that if people didn't have it in for me so much I'd do a lot better.
31. My sleep is fitful and disturbed.
32. I don't blame anyone for trying to grab everything he can in this world.
33. Some of my sins are unpardonable.
34. A lot of the time life is a strain for me.
35. I'm interested in studying and reading about things I'm working at.
36. I have a daydream life that I keep secret to myself.

LIE (L)

1. When I'm at home my table manners aren't quite as good as when I'm out in company.
2. I'm never unhappy.
3. There are times when I think of things too bad to talk about.
4. Sometimes I don't tell the truth.
5. Sometimes I feel like swearing.
6. Sometimes when I don't feel good I'm cross.
7. At elections I have sometimes voted for men about whom I knew very little.
8. Sometimes I get angry.
9. Sometimes I procrastinate.
10. I just do not like everyone I know.
11. I do not read every editorial in the newspaper every day.
12. If I was sure I wouldn't get caught doing it, I would probably go into a movie wityout paying.

APPENDIX C

THE SELF-OTHER RELATIONSHIP INVENTORY (SORI)

DO NOT OPEN UNTIL TOLD TO DO SO

ITEM LIST FOR THE
SELF-OTHER RELATIONSHIP INVENTORY

INSTRUCTIONS

Punch out the number you have drawn in the shaded area of your card.

This inventory consists of numbered items divided into sections of 35 statements each. The sections are designated A, B, C, D, E, and F.

For section A punch out the letter A in the column to the far left of your answer card labeled "test part."

Read each statement and decide whether it is true or false, then punch out the letter on your answer card as follows:

1. If item #1 is definitely true, punch out the letter "A" under #1 in the unshaded scale.
2. If item #1 is definitely false, punch out the letter "E" under #1 in the unshaded scale.
3. If item #1 is equally true and false, punch out the letter "C" under #1 in the unshaded scale.
4. If item #1 is neither definitely true nor definitely false, but more true than false, punch out the letter "B".
5. If item #1 is neither definitely true nor definitely false, but more false than true, punch out the letter "D".
6. Repeat the process for each item by punching out the proper letter under the corresponding number on your answer card.

Give your OWN OPINION of yourself and the significant other person, group, or institution as listed.

Give your FIRST IMPRESSION.

There are NO "RIGHT" ANSWERS.

Do not leave any blank spaces if you can avoid it.

YOU MAY BEGIN NOW

A

1. I have a daydream life that I keep secret to myself.
2. I've always openly differed with the teacher if that's the way I felt.
3. Mother is too domineering.
4. I never, or hardly ever have dizzy spells.
5. As a child I learned to fear my father.
6. I'm inclined to be critical.
7. At elections I have sometimes voted for men about whom I knew very little.
8. I don't blame anyone for trying to grab everything he can in this world.
9. This school is just another "mill", only concerned about its record, not you.
10. I feel burdened down with the multiplied standards of the church.
11. Most of my SDA teachers have insisted on their position not being challenged in class.
12. Sometimes I gossip.
13. I have a lot of fun at church socials.
14. I just can't apologize.
15. One thing sure, I've had more than my share to worry about.
16. Adventist schools shelter the student from real life.
17. The attitude that best characterizes dad is "bossy and unreasonable."
18. The church encourages exploration so that one is well-informed regarding other religious faiths and practices.
19. The attitude that best characterizes mother is "bossy and unreasonable."
20. SDA's are always attacking someone.
21. Mother usually thought twice before saying "yes", or "no"--but then you could count on her sticking by her word.

22. At home I soon learned to take the attitude "better switch than fight."
23. Being an SDA helps me to appreciate and enjoy life more.
24. I just do not like everyone I know.
25. Dad usually thought twice before saying "yes", or "no"--but then you could count on him sticking by his word.
26. The SDA church has very strict standards.
27. I've often found people jealous of my good ideas, just because they had not thought of them first.
28. If I was sure I wouldn't get caught doing it, I would probably go into a movie without paying.
29. I feel rewarded more than judged or criticized by the church.
30. Mother was always a sympathetic listener when I needed to talk.
31. Sometimes I procrastinate.
32. I got into fights a lot at school.
33. The church is too protective.
34. Dad was always a sympathetic listener when I needed to talk.
35. I never got scolded at home.

B

1. My religion has taught me how to relate to others better.
2. I feel like no one really understands me.
3. Push, push, push--that seems to be a tradition in SDA schools.
4. When I have an idea in class I express it.
5. The church is established on logical proof all right, but is insensitive to one's needs.
6. Sometimes I get angry.
7. I'm often discouraged in school.
8. I experienced my parents' warmth and tenderness as a child.

9. The attitude of the church seems to be that one should never question its authority.
10. I'm pretty sure of myself.
11. I feel like the church is inclined to use me instead of support me.
12. Mother believed a child should never get to wondering if his parent's views are right.
13. Some of my sins are unpardonable.
14. A lot of the time life is a strain for me.
15. I'm interested in studying and reading about things I'm working at.
16. Dad believed a child should never get to wondering if his parent's views are right.
17. SDA school rules leave no room for independent thinking or behavior.
18. Mother gets very cutting when she's angry.
19. I never did anything without my parent's consent.
20. I like to discuss things in class.
21. Everywhere I turn--home, school, church--I've been getting religion crammed down my throat since I was a kid.
22. My sleep is fitful and disturbed.
23. I can make up my mind without too much trouble.
24. I feel like a "family" member of real importance in our church.
25. I've never quite measured up to my mother's expectations.
26. People treat me nice for what they can get out of me.
27. Dad was always ready to discuss religion but never had time for any "fun" things with me.
28. Dad used to like to poke fun at me.
29. As a child I was always getting punished at school but it seems like I never got rewarded for the good things.
30. I'm a lot of fun to be with.

31. I've never quite measured up to my dad's expectations.
32. I think that if people didn't have it in for me so much I'd do a lot better.
33. I have always felt close to mother.
34. The church encourages open discussion of the doctrines.
35. "Getting even" is foreign to both SDA policy and function.

C

1. The authority of the church makes one too dependent.
2. Sometimes when I don't feel good I'm cross.
3. At home I was punished for not doing well but not rewarded for succeeding.
4. One thing for sure, if a person (SDA) practices his religion he experiences what it really means to be free.
5. The church is too "protective" regarding the children and youth.
6. Sometimes I don't tell the truth.
7. Rules must be enforced regardless of circumstance or consequence--this seems to be the SDA school attitude.
8. Most people are better liked than I am.
9. The "fellowship" of the SDA church is a real experience of love and acceptance with "no strings attached."
10. I often feel irritable.
11. I have used alcohol moderately (or not at all).
12. At home it seems like I was only loved if I behaved.
13. The church has helped me to be more sensitive to others' needs.
14. Several times a week I feel like something dreadful is about to happen.
15. I get a kick out of getting "one up" on the teacher.
16. The church is very inconsistent in enforcing its standards.

17. If I disagree with someone I usually hide it.
18. I'm a good mixer.
19. Sometimes I feel oppressed by my religion and want to fight back.
20. I have a very warm feeling toward the church.
21. I usually feel as if my parents are pushing me.
22. Most of my (SDA) teachers have been patient and considerate.
23. Someone has been trying to influence my mind.
24. I just never could talk with mother about the church without it ending in an argument.
25. I often feel ashamed of myself.
25. I have a warm relationship with my father.
27. Only the "favorites" get the grades.
28. I just never could talk with dad about the church without it ending in an argument.
29. The church places too much emphasis on unimportant, surface things, rather than being concerned about the underlying spiritual health of the person.
30. I pretend to know more than I really do.
31. I've had blank spells when I couldn't recall what went on around me.
32. The church's attitude is that you shouldn't let anyone get to wondering if the doctrines are right or not.
33. My parents were always interested in hearing about my "fun" experiences, like parties, dates, etc.
34. Before I do something I always try to consider how my friends will react to it.
35. Mother and dad are (were) real lovers.

D

1. Sabbath was always a "drag" at home.
2. I'm never unhappy.

3. I find it difficult to talk before the class.
4. I'm sure I get a raw deal out of life.
5. I enjoy knowing some important people because it makes me feel important.
6. I can usually take care of myself.
7. The church forces you into its mold.
8. When it comes right down to it, I have a pretty low opinion of myself.
9. I've never done anything to "get even" with my folks.
10. I'm usually a very patient person.
11. My folks believed in earning my respect by the way they acted.
12. Seventh-day Adventism is an authoritarian religion that tends to discourage independence.
13. Our schools appear to hold that children held to firm rules will become better adults.
14. My home life was always happy.
15. The church makes me feel guilty most of the time.
16. SDA campus rules are generally more strict than other schools.
17. I give in very easily.
18. I have always felt free to express open disagreement with church teaching and policy.
19. I can make up my mind and stick to it.
20. Sometimes I feel like swearing.
21. Mother always tried to shelter me from "life's little difficulties."
22. When I got into trouble as a child I knew my parents wouldn't punish me for talking about it with them.
23. It burns me up when I think of how I never dared raise my voice in opposition to the teacher at school.
24. I have a tendency to undertake too much.

25. My parents had a tendency to want to pick my friends when I was home.
26. I don't like anyone telling me what to do.
27. My religion makes many demands, but the rewards are worth it.
28. I got a lot of support and encouragement from my teachers.
29. When I work on a committee I like to have charge of things.
30. The church has helped me build a philosophy of life that is adequate for handling my anxieties constructively.
31. Sometimes I feel like cussing everybody out.
32. I would rather win than lose a game.
33. I could always expect a "well done" at home, when I deserved it.
34. Other students will follow my lead.
35. I think it would be a big improvement if most of the laws were just wiped out.

E

1. I consider myself pretty independent.
2. Dad has little tolerance for failures.
3. "An eye for an eye," that's the church policy when it comes right down to it.
4. My parents felt that I should always accept their decisions.
5. I enjoy school--always have.
6. I like to go horseback riding very much.
7. It seems as though the student has very little voice in campus management or policy.
8. Mother always sympathized with me when I was hurt.
9. I felt stifled by the restrictions at home.
10. Although I don't like to admit it, I'm usually scared of the teacher.

11. I would be willing to describe myself as a pretty "strong" personality.
12. Frequently I get to feeling like I have done something wrong or evil.
13. My parents just have never understood me when it comes to church.
14. I'd change a lot of things about me if I could.
15. I don't feel free to talk about my problems with anyone in my church.
16. It seems like mother (or dad) made it her (his) business to know everything I thought or did.
17. My teacher makes me feel like I'm a dummy most of the time.
18. Dad finds it easy to express affection.
19. I often wish I were someone else.
20. I used to keep a diary.
21. I'm suspicious of people who are more friendly than I expected.
22. Sometimes I laugh at a dirty joke.
23. I'd like to report sports if I were a reporter.
24. Seventh-day Adventism teaches one to think things through for himself regarding one's religion.
25. I was made to feel that I had no right to my own point of view at home.
26. It makes my "blood boil" when I stop to consider how we're treated like children in our schools.
27. My parent(s) always seemed interested in getting acquainted with my friends.
28. Sometimes I feel like picking a fist fight with someone.
29. As an SDA I feel like an oddball, sometimes.
30. No one paid much attention to me at home.
31. Rules, Rules, Rules--at SDA schools that's all you get.

32. It's hard to act natural when I'm with several people.
33. My parents live by the rules regardless of the consequences.
34. It doesn't bother me to go into a room where other people are already gathered and talking with each other.
35. There were many times when I wanted to run away from home.

F

1. When I'm at home table manners aren't quite as good as when I'm out in company.
2. It really bugs me how SDA kids are so sheltered.
3. Mother seemed happiest when she was doing everything for me.
4. The problem with most SDA schools is their inconsistency in rule enforcement.
5. There are times when I think of things too bad to talk about.
6. Sometimes mother got so pushy that I just did the opposite.
7. I have never seen double (that is, one object looking like two without being able to make it look like one).
8. I never have spoken out in class--even when I strongly disagreed with someone.
9. I feel lonely much of the time even when I'm with others.
10. I do not read every editorial in the newspaper every day.
11. I got bored at home because I never had anything to do.
12. I'm inclined to speak to people only if they speak to me first.
13. Careful obedience is really a liberating experience!
14. I'd rather go without something than ask a favor.
15. Mother and/or dad were always interested in my dates and fun experiences.
16. One of the things I really appreciate in SDA schools is the continuing religious emphasis.
17. Someone at home was always telling me what to do.

18. Academy teachers usually took a personal interest in me.
19. It frightens me to think of being in a closet or a small closed place.
20. I don't blame a person for taking advantage of someone who lays himself open to it.
21. A person should never taste an alcoholic drink.
22. Dad was just never available when I needed him.
23. I get upset easily when criticized.
24. Most SDA teachers are open and undefensive.
25. My parents believed that a child is grateful later on for strict training.
26. My life seems just full of interesting things and experiences.
27. In general, it seems to me that my church emphasizes the need for a creative and redemptive experience rather than proving the doctrines.
28. I've felt pretty close to most of my teachers--like I could trust them if I was in trouble.
29. It's great to be alive in this time when so much is going on.
30. My ideas were usually unimportant at home.
31. I don't like to see women smoke.
32. Lay members really have no voice in church policy or administration; the preachers run everything.
33. My folks encouraged me to tell them about it when I felt the family rules were unreasonable.
34. I'm afraid to use a knife or anything sharp or pointed.
35. I resent having to take religion courses at LLU.

APPENDIX D

SORI ITEMS GROUPED ACCORDING TO ITEM CATEGORY AND NUMBER

<u>GENERAL DESIGNATION</u>	<u>SPECIFIC DESIGNATION</u>	<u>TEST SECTION AND ITEM NUMBER</u>
I. HOSTILITY (H)	Home (Hp)	A-3, 17, 19, 22 B-18, 28 D-9, 14 E-2, 9 F-6
	School (Hs)	A-9, 32 B-3 C-7, 15, 22 D-23 E-26, 31 F-16, 24, 35
	Church (Hr)	A-20 B-21, 35 C-19, 20 D-7 E-3, 29 F-2, 20
	General (Hg)	A-6, 27 B-26 C-10 D-10, 26, 31 F-20
II. PERMISSIVE- RESTRICTIVE (P)	Home (Pp)	A-5, 21, 25, 35 C-3, 12, 21 D-33 F-11, 25
	School (Ps)	B-3, 29 D-13, 16 E-7 F-4
	Church (Pr)	A-10, 26 C-16 D-27 F-13
III. SELF-CONFIRMING EXPERIENCE (Acceptance- Rejection (A))	Home (Ap)	A-30, 34 B-8, 25, 27, 31 C-33, 35, 12 D-1 E-8, 13, 18, 27, 30, 33, 35 F-22, 30

<u>GENERAL DESIGNATION</u>	<u>SPECIFIC DESIGNATION</u>	<u>TEST SECTION AND ITEM NUMBER</u>
III. Acceptance (continued)	School (As)	B-7, 20 D-28 E-5, 17 F-18
	Church (Ar)	A-23, 33, 29 B-1, 5 C-1, 4, 9, 13, 29 D-15, 30
IV. SELF-CONFIRMING EXPERIENCE (Democratic- Authoritarian (D))	Home (Dp)	B-12, 16, 33 C-24, 28, 26 D-11, 22, 25 E-4, 25 F-33, 15
	School (Ds)	A-2, 11 B-4 C-27 E-10 F-28
	Church (Dr)	A-13 B-11, 24, 34 C-20, 32 D-18 E-15 F-27, 32
V. SELF-IMAGE (S)		A-14 B-10, 23, 30 C-8, 25, 30, 34 D-6, 8, 17, 24, 29 E-14, 19, 32 F-14, 23
VI. INDEPENDENCE- DEPENDENCE (I)	General (Ig)	C-17 D-19 E-1, 11
	Parental Control (Ip)	B-19 D-21 E-16 F-3, 17
	School (Is)	A-16 B-17 D-34 F-8

<u>GENERAL DESIGNATION</u>	<u>SPECIFIC DESIGNATION</u>	<u>TEST SECTION AND ITEM NUMBER</u>
VI. INDEPENDENCE (continued)	Church (Ir)	A-18 B-9 C-5 D-12 E-24
VII. HOSTILITY CONTROL (Hc)		A-1, 4, 8, 15 B-2, 13, 14, 15, 22, 32 C-11, 14, 18, 23, 31 D-34, 35 E-6, 12, 20, 21, 22, 23, 28, 34 F-7, 9, 12, 19, 21, 26, 29, 31, 34
VIII. LIE (L)		A-7, 12, 24, 28, 31 B-6 C-2, 6 D-2, 5, 20, 32 F-1, 5, 10

APPENDIX E

CORRESPONDENCE: ACKNOWLEDGEMENTS AND PERMISSIONS

May 21, 1971

The Psychological Corporation
304 East 45th Street
New York, New York 10017

Dear Sirs:

I am conducting a research project that necessitates the development of a personality inventory, the focus of which will be in the areas of hostility and self-image. The subjects are adult students in a church related school and I wish to obtain measurements of the above dimensions in the context of their experience with parents, school, and church. Consequently, the inventory must be tailored to fit the particular assessment.

I respectfully request permission to use items from two scales in the MPI instrument: the Hostility Control (Hc) scale devised by Schultz (1954), and the Lie (L) scale. Most items will need to be reworded to fit the specific test context.

Sincerely yours,

Fred H. Osbourn
Assistant Professor of Applied Theology

FHO:emr

THE PSYCHOLOGICAL CORPORATION

INCORPORATED IN 1921

304 EAST 45TH STREET

NEW YORK, N. Y. 10017

(212) 679-7070

240

May 26, 1971

Mr. Fred H. Osbourn
Assistant Professor of Applied Theology
Division of Religion
Loma Linda University
Loma Linda, California 92354

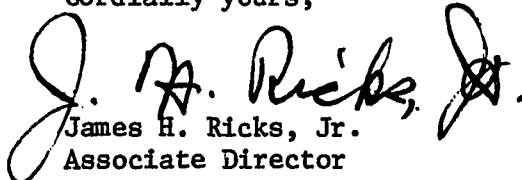
Dear Mr. Osbourn:

Thank you for your letter of May 21 requesting permission to reproduce items from the Minnesota Multiphasic Personality Inventory.

The authors and the publisher of the Minnesota Multiphasic Personality Inventory feel obligated to resist the fragmentation of this inventory (and others of this type) as much as possible. Use of a relatively small number of items out of their usual context may raise doubts regarding the conclusions of the particular study in which they are used and certainly limits the degree to which findings can be generalized to use of the inventory by other workers. In the few instances where permission is granted, it is required that any report of the study include in the text or a footnote a specific statement cautioning against the assumption that the observations and conclusions reported can be generalized to other uses of the MMPI.

Accordingly, permission to reproduce a limited portion of such an inventory ordinarily is granted only in situations where there is a significant reason why the complete inventory cannot be used. In cases where time is somewhat limited, the 399-item version of Form R (see enclosed Information Sheet) should be considered in place of the regular 566-item form. If you feel you cannot use the complete inventory nor the 399-item Form R, please renew your request including a statement of the reasons why the MMPI cannot be used in its regular form. The request should indicate whether you plan to prepare reusable booklets with separate answer sheets or booklets in which answers are marked, the method of reproduction planned, the number of persons to be tested, and the period of time during which the study is expected to continue.

Cordially yours,


James H. Ricks, Jr.
Associate Director
Test Division

JHR:mc
encl.

May 28, 1971

Mr. James H. Ricks, Jr.
Associate Director, Test Division
The Psychological Corporation
304 East 45th Street
New York, New York 10017

Dear Mr. Ricks:

In response to your letter of the 26th, I respectfully request permission to use the Hc and L scales (with minor modifications) in a specially compiled inventory. The significant reasons for my request are as follows:

1. The test is to be administered to adult students and the time available for testing is limited to one hour.

2. As indicated above, most of the test items need to be tailored to assess specific areas of experience such as school, church, parental relationships, etc.

3. Consideration was given to using the 399-item version of form R, but consultants felt this to be impossible under the circumstances.

Inasmuch as this is a pilot study involving about 200-300 students, the plan is to prepare mimeographed booklets geared to IBM answer cards. The testing will require about five to six classes during the course of three days. Data processing will be completed within the following two to three days.

Any report of this study will include in the text or a footnote a specific statement cautioning against the assumption that the observations and conclusions reported can be generalized to other uses of the MMPI.

Sincerely yours,

Fred H. Osbourn
Assistant Professor of
Applied Theology

FHO:mn

THE PSYCHOLOGICAL CORPORATION, 304 East 45th Street, New York, New York 10017,
hereby authorizes

Name: Mr. Fred H. Osbourn
Address: Assistant Professor of Applied Theology
Loma Linda University
Loma Linda, California 92354

(Licensee) to copy or reproduce the material identified below as The Work, subject to all of the terms, conditions and limitations of this license:

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Minnesota Multiphasic Personality Inventory

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The following notice should appear in the text or footnote of any report of this study:

Since there is evidence to indicate that item responses obtained to selected items isolated from the context of a personality inventory may not be comparable to those obtained within the context, the results of this research should not be considered applicable to the standardized complete form of the inventory.

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7. Fees: \$.03 per booklet and \$.01 per answer card printed, payable upon production.
8. Deposit of Copies: Two copies each of the booklet and answer card are to be deposited with The Psychological Corporation.
9. Required Countersignatures: This license will not be effective until it has been signed by the Licensee and countersigned by an authorized representative of the Test Division of The Psychological Corporation and by a corporate officer of The Psychological Corporation assigned to General Management of the Corporation.

ACCEPTED AND AGREED:

Lred A. Osbourne
Licensee

Date

6/15/71

THE PSYCHOLOGICAL CORPORATION

By

J. R. Richs, Jr.
Authorized Officer, Test Division

By

Joseph L. Leach
Authorized Officer, General Management

Date

JUN 16 1971

This Agreement will be countersigned and made effective only if it is signed and returned to The Psychological Corporation by July 30, 1971.

May 21, 1971

Consulting Psychologists Press, Inc.
577 College Avenue
Palo Alto, California 94306

Dear Sirs:

I am conducting a research project that necessitates the development of a personality inventory, the focus of which will be in the areas of hostility and self-image. The subjects are adult students in a church related school and I wish to obtain measurements of the above dimensions in the context of their experience with parents, school, and church. Consequently, the inventory must be tailored to fit the particular assessment.

I respectfully request permission to use items from three scales in the California Psychological Inventory, namely, tolerance (To), flexibility (Fx), and well-being (Wb). Most of the items will need to be reworded to fit the specific test context.

Sincerely yours,

Fred H. Osbourn
Assistant Professor of Applied Theology

FHO:emr

THE PSYCHOLOGICAL CORPORATION

245

INCORPORATED IN 1921

304 EAST 45TH STREET

NEW YORK, N. Y. 10017

(212) 679-7070

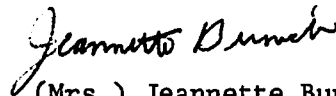
June 8, 1971

Mr. Fred H. Osbourn
Assitant Professor of Applied Theology
Loma Linda University
Loma Linda Campus
Loma Linda, California 93254

Dear Mr. Osbourn:

Enclosed are two copies of the Permission Agreement requested in your letters of May 21 and 28. Please sign and return both copies; one copy will be returned to you after it has been signed on behalf of The Psychological Corporation.

Sincerely yours,



(Mrs.) Jeannette Bunick
Test Division

/jib
Encl.

Mailed June 14, 1971

CONSULTING PSYCHOLOGISTS PRESS INC.
577 COLLEGE AVENUE
PALO ALTO, CALIFORNIA
94306

246

May 24, 1971

Fred H. Osbourn
Division of Religion
Loma Linda University
Loma Linda, California 92354

Dear Mr. Osbourn:

In response to your request of May 21, 1971 permission is hereby
granted you to

Use selected items from the To, Fx and Wb scales from the CPI for research purposes
only as outlined in your letter.

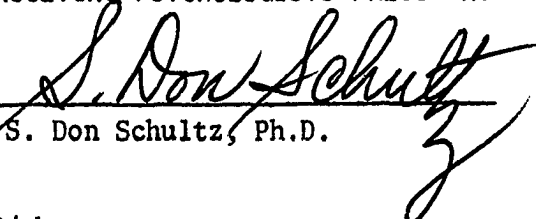
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- (b) None of the materials may be sold or used for purposes other than
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Very truly yours,

CONSULTING PSYCHOLOGISTS PRESS INC.

by


S. Don Schultz, Ph.D.

SDS/ch

May 21, 1971

Psychological Publications
5300 Hollywood Boulevard
Los Angeles, California 90027

Dear Sirs:

I am conducting a research project that necessitates the development of a personality inventory, the focus of which will be in the areas of hostility and self-image. The subjects are adult students in a church related school and I wish to obtain measurements of the above dimensions in the context of their experience with parents, school, and church. Consequently, the inventory must be tailored to fit the particular assessment.

I respectfully request permission to use items from three traits of the Taylor-Johnson Temperament Analysis, designated as sympathetic-indifferent (S), dominant-submissive (D), and hostility-tolerant (H). Most of the items will need to be reworded to fit the specific test context.

Sincerely yours,

Fred H. Osbourn
Assistant Professor of Applied Theology

FHO:emr

June 3, 1971

Psychological Publications
5300 Hollywood Boulevard
Los Angeles, California 90027

Gentlemen:

On May 21 I wrote you asking permission to use items from three traits of the Taylor-Johnson Temperament Analysis, designated as sympathetic-indifferent (S), dominant-submissive (D), and hostility-tolerant (H).

To date I have received no reply. I am anxious to complete my study and will appreciate your response as soon as possible.

Sincerely yours,

Fred H. Osbourn
Assistant Professor of Applied Theology

FHO:emr

Psychological Publications, Inc.

249

June 3, 1971

Fred H. Osbourn
Assistant Professor of Applied Theology
Loma Linda University
Loma Linda, California 92354

Dear Mr. Osbourn:

I am pleased to learn of your interest in the Taylor-Johnson Temperament Analysis, and I always welcome its use in research. However, our board has a general rule limiting the use of the test to those research projects which involve the entire test.

I have also been advised that any re-wording of the items would invalidate their measurement of a given trait.

I am impressed that yours is an interesting project, and wonder if it would not be possible to use the entire test. We have research consultants who might be able to assist you in developing a research design should you find you are able to use the T-JTA as it is.

Sincerely yours,



Robert M. Taylor, Director

RMT:jr

APPENDIX F

MINUTES OF THE SUBCOMMITTEE FOR THE ELEMENTARY SCHOOL LEVEL

Minutes of the Subcommittee for
THE ELEMENTARY SCHOOL LEVEL

251

May 30-June 2, 1967
Washington, D. C.

PRESENT: I. V. Stonebrook, R. C. Barger, A. G. Maxwell, Ethel Young,
Else Nelson

VOTED: 1. To recommend the adoption of the statement of the philosophy
of Bible study in elementary schools as follows:

As Christians we understand that the only people who can be trusted with eternal life in a free universe are those who have faith in God. "Faith" is a word we use to describe our relationship with God as with a Person well-known. The better we know Him the better the relationship may be. Faith implies an attitude toward God of love, trust, and deep admiration. It means having enough confidence in God based upon the more-than-adequate evidence revealed, to be willing to believe whatever He says, to accept whatever He offers, and to do whatever He wishes without reservation for the rest of eternity. Anyone who has such faith is perfectly safe to save. As teachers our ultimate goal is to lead our students to such saving faith.

Therefore, we will endeavor to

Acquaint children with God as a Person whom they may know.

Enlarge their understanding of this Person that their love, trust and admiration may increase.

Acquaint children with the Bible as a means of coming to know God and help them see in the record of every event and teaching a revelation of the truth about Him.

Acquaint children with the writings of Ellen White as another witness to the truth about God.

Help children understand that the purpose of worship is that we may become more and more like God, for "It is a law"¹ that we become like the person we most greatly admire.

Help children understand the nature of the rebellion that has taken place in the universe, the changes this has made in people, and the remedy that is to be found in coming to know the truth about God. This truth is the "Power of God"² to heal and restore.

Help children understand that sharing their faith will be a natural outgrowth of their acquaintance with God.

Help children recognize that, as members of the family of the kind of God who would create a free universe, it is their privilege and responsibility to make their own choices, thus showing whether or not they can be trusted with freedom and eternal life.

¹GC 555

²Romans 1:16

VOTED: 2..To recommend the adoption of the following tentative outline for grades 1-8:

GRADE ONE

SELECTED BIBLE STORIES

Suggested Title: Friends of Jesus

Short Bible stories have been selected for grades one and two. A major portion of time will be spent upon stories of the life of Jesus on earth in each of these first two years.

CONTENT:

I. Some friends of Jesus:

Miriam and Moses
Little servant girl and Naaman
Josiah
Enoch
Noah
Elijah
John the beloved
Dorcas

Joseph:
a mixed up family
problems of a favorite son
a boy does some straight thinking
a new slave in Potiphar's house
the forgotten prisoner
the king and his dreams
the ruler of a great kingdom
ten hungry brothers
a banquet with surprises
a volunteer prisoner
blessing the king

II. Jesus comes to earth:

Mary and the angel
Mary and Elizabeth
no room in the inn
angel's song
shepherd's visit

wise men visit
registering in the temple
flight to Egypt
home in Nazareth
visit to the temple